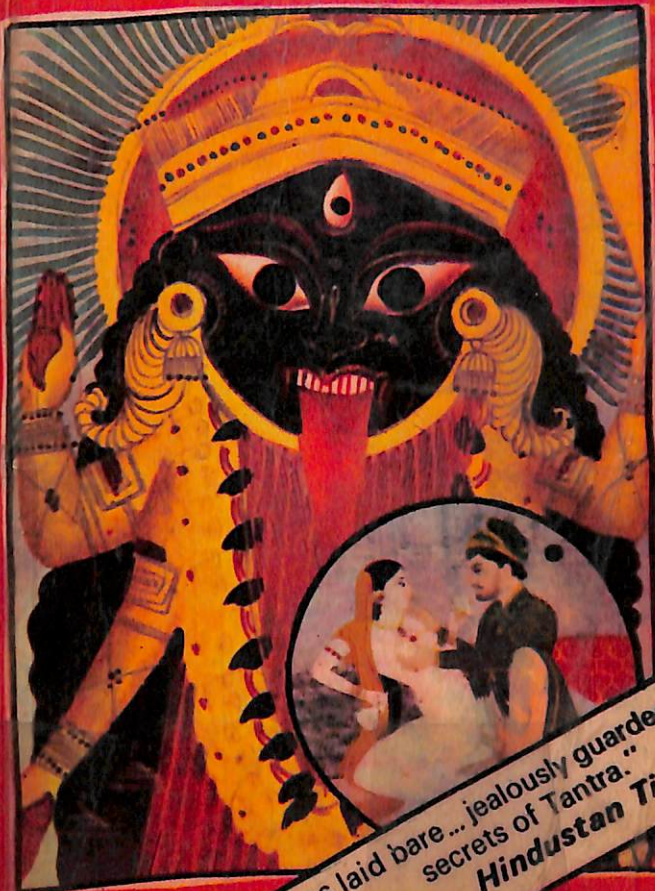
TANTRA
the erotic cult

Capt. F.D. Colaabavala



"has laid bare... jealously guarded secrets of Tantra."
Hindustan Times

TANTRA
The Erotic Cult

A daring probe into the jealously guarded secrets of this cult. The mysterious sex-oriented rituals, the gory practices and the super-natural arts—*Yoni Puja* (the worship of vagina), *Panchmundi Kriya* (the ritual of five skulls), *Muth Kriya* (murdar by remote control), etc.—all are explained in a highly simple style. The art and philosophy—everything you wanted to know about Tantra, you will find in this superbly documented, illustrated book.

Capt F.D. Colaabavala served in the Army and the Navy for 11 years before starting as a journalist. He has extensively travelled in 69 countries as a reporter, foreign correspondent, radio and television commentator. For many years he ran the popular 'Human Comedy' column in *Blitz* and also edited his own weekly, *Whispers*. In his leisure he does fishing.

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the erotic cult

Capt. F.D. Colaabavala

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I

Festival of Womb

"Woman is my highest Dharma (religion). Woman is my highest tapas (object of devotion). Woman is my Heaven. On my woman being satisfied, the whole world is satisfied."

TANTRA MANTRA

NAKED girls swayed, wearing jewelled belts and tinkling bells on their broad hips, their voluptuous bodies scented and perfumed, their smooth thighs smeared with sandalwood oil, danced before the male worshippers, squatted in a circle. In the centre sat on the altar, a 16-year-old virgin, in fullness of her sensuality, as living representative of *yoni* (womb) goddess. To this living *yoni*, male worshippers offered food and libations.

The Acharaya or Guru chanted *mantras* (spells) and put a red vermilion dot between the eyes of the *yoni* goddess's eyes, at the root of the nose, to mark the opening of the third eye. He then drew a line from her *yoni* upward to the red dot, indicating the

path of the ascending *Kundalini* or sex-energy-force.

Incense-filled smoke swirled around a violet coloured light. Slowly the Guru lowered himself, prostrate before the virgin, and—reverently kissed her *yoni*.

This was a signal for male worshippers to bare themselves. Women danced into an ecstatic frenzy. Bells tinkled continuously. One by one, dancers slided to the floor, their bodies rising and falling in an open invitation. The male worshippers fell on them in supplication.

Then followed ritual embrace, touch and contact that have a symbolic meaning. There was no sound but the steady ting-ting of the bells, the voice of the Guru who chanted the mantras, and the heavy breathing of the worshippers. It seemed to bind that strangely assorted company into a lovely unity—fascinating, breathtaking, bewitching, hypnotic.

What I have just described is the true, first-hand, as-it-happened reportage of a midnight *Yonipuja*, held within the thick walls of a remote cave at Kanheri, a few kilometres inland from the suburban Borivili township in North-west Bombay. The erotic and the exotic have always appealed to me. I have reported them from almost every part of the world.

In India I have been to a number of ashramas and seen some very strange scenes at Vajreshwari, Mount Abu, and at other "sacred" camps. But all of them pale into insignificance at the astonishing ceremony of *Yonipuja*, the most sacred and secret worship of Tantra, the religion which believes in Goddess Kali or the Universal Mother and venerates the basic—Unity in Divinity. I had thought, these rituals had

ended once for all with the good old Abbe Dubois (18th Century missionary and writer).

How wrong I was.

The midnight worship went on into a frenzied crescendo of climax with the virgin joining the ranks of Tantrics as the followers of Tantra are called. She was taking the first step through this ceremonial initiation to play the fulsome role of a Bhairavi or Tara—female Guru well versed in Tantrik art and craft. For her, like many of the worshippers, this was indeed the ABC of an enduring love session.

The secrets of Tantra are closely guarded and covetedly shielded from the outside world by every conceivable means at the disposal of the Tantrik Gurus who are powerful and influential persons. Many have tried to penetrate into the mysteries of Tantra, but so far only a few have succeeded, and fewer still have been able to rip the lid off and make it public. The long hands of Tantra—both good and evil force—have silenced them forever. In some cases their entire families have suffered, wiped off.

Tantra never was, and is not for everybody. Unless one is well disposed towards the occult, a sense of spiritual adventure, a deep desire to probe into the unknown, and an open mind, it is better to stay away from Tantra.

Through the practice of Tantra one can obtain peace, the soothing of jaded nerves, balance between head and heart, and definitely the development of occult powers. But it is no use trying to gain all the benefits of Tantra if one is inhibited, does not have sufficient time or a suitable partner. These are

important.

Tantrics do not want converts. They are happy practising their rites within their esoteric groups. All that they desire is peace. Besides, Tantrics are aware of the dangers of sex-energy-force in the hands of immature hands. Hence the secrecy enjoined upon its followers.

"Because of the secrecy, Tantra worship, its rituals, postures and inward contractions are performed at night in the houses of wealthy *Saktas* (followers of *Sakti*) or in some temple inaccessible to the public, according to *Kama Kalpa*—The *Hindu Ritual of Love* (page 112.)

Tantrics are taught and believe that powers—both good and evil—reside within the body. They claim that these powers can be released in various ways. The simplest way is by the worship, called *Chakrapuja* or circle. The circle "is to keep the power in . . . and to prevent it from being dissipated before they can mould it to their own will," writes Geral B. Gardiner in *Witchcraft Today*.

There are many types of *Chakrapuja*—*Sri-cakra* or *Sri-chakra*, *Bhairavi-chakra*, *Siddha-chakra* and *Kala-chakra*. The simpler type of *Chakrapuja* are rituals, postures, inward contractions and chants for sexual union, where an equal number of men and women, without distinction of status, meet during midnight hours in the chosen place in the presence of a guru.

The more difficult and dangerous forms of *Chakrapuja* are performed in graveyard, in an effort to raise a corpse to get information. A few Tantric gurus even wear garments of human bones while perform-

ing asanas and even sexual intercourse on human skulls. The most difficult is believed to be *Pancha-mundi*. Five skulls are required for this meditative and occult practice.

In some of the worships, great deal of importance is given to the choice of female consort, because as *Shakti* (creative energy), she embodies the fundamental forces of the cosmos.

Tantrics believe that the greatest expression of deity is feminine in nature. This is the belief of many Indians, but not all. Tantrics assert that even if the male existed first, his power is projected via an energy whose quality is feminine rather than anything else. They point out that *Kalika* (Tantric term for Goddess Kali) is just the *form* given to Energy (force or sex-energy-force or life-spirit). She has no actual shape or form.

Tantrics worship this force or life-spirit as a female because men already contain the life-spirit of the masculine type. Hence the world needs the feminine type to be worshipped to make it whole.

It is for this that Tantra stresses that *yoni lingam* is the embodiment of both male and female and/or in-action and action and/or constructive and destructive.

Tantra harnesses all the human emotions—physical, sexual and spiritual—into the worship of Kalika as can be gathered from the following passage of a Tantra treatise.

> "As the Mother, Kalika is called upon as *Ma*, and she is worshipped in this aspect as a giver of life. She is gentle and loving, unlike the father,

who is represented by the invocant. As the wife she is called by the name of Parvati, the dutiful wife and love-goddess, who can bring the love of the one desired to the worshipper. As the virgin, the emblem of purity, she is Kumari, and gives and sustains purity when called by this name."

Tantrics further explain that the sex licence of worshippers is needed for mankind in this evil (Kaliyuga) time, because only a few can liberate from the call of the flesh and reach divinity direct. For this reason, Tantra gives men and women outlets and ideas of how intoxicating true communion with the infinity could be.

Thus it is necessary, in the early stage of initiation, to practise sexual worship to "get a glimpse of the physical reflection of the true ecstasy which comes with the acceptance of Kali," writes Arkon Daraul in *A History of Secret Societies*.

The author continues, "In this latter stage, of-course, there is no physical orgasm possible in the worshipper, for he or she has reached a further state, where all experience is of the mind."

The principal ceremony of Tantra worship requires a young and naked female temple attendant, as the living representative of Kali or the '*yoni*' goddess. To the living '*yoni*' of this girl, those present address their homage; she is seated on the altar.

"At the commencement of the ceremony, the Tantric Acharya or guru—either a man or a woman—kisses the living *yoni*. He or she then offers food and libations in sanctified vessels called *graha*. The *arghas*

are also shaped like the *yoni*. Then the offerings are distributed among the worshippers and partaken of as a sacred rite."

The entire rite is carried out in a dim light which produces a violet hue. Tantrics believe that violet stimulates the female sex glands. Tantrics claim that violet colour acts as electro-magnetic waves on the male and female and the phallus is literally enticed into the *yoni*. Then there is chanting of the sacred text and dances by the girl worshippers. Some of these dances are very erotic.

Tantra prescribes a vast ritual form of sexual intercourse dating almost to the early stage of human evolution. Besides the wife, *devadasis* were and still are suitable for sexual form of worship.

In some of Tantric worships, prostitutes, who have been correctly initiated may be used instead of the *devadasis*. A Tantric can adopt any woman for his *asana*, for, all human relationships, according to Tantra, are mere thought-constructions. This science has been built up for centuries in India, using practical psycho-physical steps to reach the goal.

It must be remembered that India has an ancient tradition of temple dancing and dancers. The term *devadasis* literally means slaves (servants) of God. This practice originated in the "post-Vedic period and the *devadasis* are dedicated to temples of goddesses," wrote S. D. Punekar and Kamala Rao in their book *A Study of Prostitutes in Bombay*.

There are many types of *devadasis*, like *datta*, *vikrita*, *bhakta*, *hrita*, and *alankara*. The highest class of *devadasi* is *alankara*, who is an

expert at dancing and Tantric yoga—better known as *Bhairvi* (female guru).

Tantra's most significant puja rituals are performed with women who have been specially initiated. This initiation is a closely guarded secret. However, the main base is to convert the male into an image of *Siva* or *Mahakala* and the female into the image of Goddess or *Devi* or *Mahakali*. At times the partners during *Chakrapuja* are selected at random, by picking jackets from a heap. Sometimes the *Chakrapuja* rites are preceded by worshipping *yoni* and deflowering one or more virgins in whom the presence of Goddess was invoked. However, many Tantrics believe that "deflowering virgins is not a spiritual exercise: It is merely some dirty old man seizing the opportunity of laying some young girl." Some of the rituals are not for faint-hearted or for those who are fastidious. Potions containing the semen of an already enlightened guru may have to be drunk in the ceremony.

Tantrics celebrate several festivals. The most solemn is known to the outsider as the *Festival of the Womb*. Strict Tantric tradition recognizes only one day each month—the fifth, eighth or fifteenth day of the moonless night, following the cessation of the living *yoni*. On this festival day, they gather in their places of worship to perform the *Stripuja* or *Yoni Chakra*—the most sacred and solemn ceremonies of their religion.

Immediately prior to the worship, both partners undergo various physical and mental purifications. *Sakti*, or the living *yoni*, is then liberally and softly

massaged with scented oil—jasmine for her hands, keora for the neck and cheeks, champa and hira for breasts, spikernard for the hair, sandalwood for the thighs and saffron or *khus* for the feet. The primary aim of using certain scents is to stimulate the *Muladhara* (sex) region, which being on the earth plane, is directly related to the sense of smell.

Tantra teaches to realise the potential power of sex-energy-force and to harness it. It also teaches that signs, sounds, words and touch have special and sexual meanings. Understand these simple facts and what follows will not be too great a surprise. Tantrics state that when the sex-energy-force leaves its customary seat, it becomes pure energy, and the opposite partner, especially the female partner, is considered as *Sakti*. Be that as it may, when the worshippers do have bared themselves, the male worshippers *namaste* and kneel before the women with holy respect. The women remain standing.

The male worshippers proceed to humbly and devotedly kiss the *yonis* which is done promiscuously to "take the shame out of the sexual act." Then the worshippers perform ritual embrace, touch and contact. The psychic counterpart of this bodily intimacy is a fusion of minds—if no effort is made to induce orgasm by genital friction, the sexual penetration creates a psychic interchange. At each step the worshippers are told by the Tantric acharya or guru to abstain from the act. If this is not possible, then during the act, the partners must repeat *mantras* and perform set *asanas*.

In Tantra, sexual intercourse during menstruation

is not forbidden. In fact it is recommended because Tantrics believe that during menstruation the woman's vital energies are at their peak.

Further, the menstrual days are also used by the Tantrics as "they consider that menstrual blood is not only invigorating but also sedative." It is known fact to any medical student that menstrual discharge beside blood, contains ova-energy, a large amount of estrogenic substances as arsenic, lecithin and cholesterol. Moreover, the male ejection signifies sacrifice like pouring oil or butter on fire. The colours white and red are a profoundly important symbolic conjunction throughout Tantra worship and, for that matter, in almost all the religions of the world.

Tantrics believe that the spiritual is not something that descends from above by prayers, meditation and physiological discussion. It has to be practised and discovered from within.

"The collective asanas act powerfully upon the participants. They receive vibrations from the ritual which move them in the same direction towards a mutual goal. This group participation not only implies the suspension of personal identification, but also of self-assertion. It makes the aspirants unselfish in outlook, free from all attachment and able to arouse their latent forces," writes Ajit Mookerjee in *Tantra Asana.*

At first, all this is performed very slowly, then the tempo rises. Even at this stage both the male and female worshippers are repeatedly told by the Tantric Acharya or Guru to abstain from the act. If this is not possible, then during the act, the partners must

repeat a particular *mantra*.

Reciting *mantras*, *japa* (repetition of *mantras*) and *apapajapa* (effortless and ceaseless vibration of sound along with inhalation and exhalation) worshippers achieve self-hypnotic stage. *Japas* are of three kinds: *Vachika* (by audible words), *Upangsa* (lips and tongue moving, but inaudible to the person saying *Japa*), and *Manasika* (mental: lips and tongue not moving). *Japa* has the power of gradually withdrawing the mind from wayward thoughts, impressions and day-dreams, and focusing one thoughts (if required) to a particular object.

Another method is known as *nyasa*. This consists of looking into each other's eyes, touching different and erotic parts of each other's body, at the same time reciting mantras. Tantra clearly states "there is direct connection between eyes and sex-organs" as also between nostrils and anus and—"mouth and ears are erotic centres." This has now been confirmed medically.

The worshippers offer honey and other ingredients, sprinkle water, make ritual fire and other acts of preparation. By this part of *nyasa*—the process of charging different bodily organs through touch, transferring his thought process from sex—Tantrics can achieve almost superhuman sexual powers.

Lewis Space in *Occult Encyclopaedia*, explains, "during *Chakrapuja*, and during the sexual act itself, Tantrics recite *mantras*. They are recited (either loudly or silently) continuously, thousands of times, over and over in what is called *japa*, which may loosely be described as self-hypnosis. There is also

apapajapa (effortless and ceaseless vibration of sound along with inhalation and exhalation)." And even when the male *lingam* is actually encased in female *yoni*, the worshippers mark on each other's body symbolic *yantras*, drawn either freehand or with stamps dipped in colour paste.

It is interesting to note that *mantras* during the *chakra* ceremonies are so designed as to create appropriate vibrations. Further, worshippers utter *bij-mantras* (seed syllables) with one-pointed activity, directing at the different parts of the body. The combined effect is as lethal and graceful as a striking cobra. Particularly effective are the beautiful Tantric women wearing jewelled belts and tinkling bells on their broad hips, with whom the worshippers can have sexual intercourse, giving and taking pleasures. It must be remembered that Tantra holds that during *Chakrapuja*, *Stripuja* or *Yonichakra*, the guru—either a man or a woman —repeats"All men become Siva, all women Devis and unite in sexual union," states David Snellgrove in *Hevajra Tantra.*

Tantra rituals and practices are not anti-religious in orientation. Tantra antedates probably every major religion that has managed to survive today.

Nevertheless, at times the Tantric sexual worship degenerates into witchcraft, because the power of sex-energy-force can be diverted not only for good but also for evil—cursing, casting spell, obstructing enemies, and for other evil purposes.

Before I proceed further, be warned that there are great dangers to dabble in the sick and evil world of witchcraft, Satanism, devil worship and black magic.

There are terrible dangers for anyone who meddles in the ghastly secrets of the World Beyond, especially when they don't understand or grasp fully the awakening of the dark, deadly and destructive powers that lie within and truly exist.

Too many people make light of these devastating powers of evil. They temper in black arts and demonology not understanding its dreadful force and then find they're sucked into the realms of darkness and violence so terrifying and profanely evil that their minds cannot cope with the horrific situation. And then extreme violence is the only outlet, resulting in devilish forms of murder as an only egress. Many of the people who dabble in this sort of dark side of Tantra worship are at first mainly drawn because of obtaining sexual kicks.

Instead of the scented oils, the bodies of the participants are smeared with the blood of newly butchered goats, cats, cockerals and hens. Sometimes they put the secret and evil mark of *Kalika*—an upright triangle (signifying male *lingam*) with a circle (*yoni*) inside. For this a special type of black-handled knife or a dagger is used. The mark is slashed just underneath the left breast, and the blood is smeared on the opposite partner. The women lie down in the *pentacle* (five-point star) position—arms and legs wide apart. At times they lie in the inverted pentacle position erecting the sacred *chakra;* all the women lie on the floor in a circle, legs outwards.

The significance of the inverted pentacle position is that since pentagram is traditional symbol of "white" magic, it is natural in the evil side of Tantra

(world of opposites) that the pentagram should be inverted: two legs (points) jutting upward affirm the universal duality, Good and Evil, while the head directed inwards toward void (hell).

The male participants kiss their feet, their knees, their *yonis*, their bellies, their breasts, their lips and their forehead, uttering the esoteric slokas which can be roughly translated as "Blessed be your knees that are caught in this magic *chakra*, blessed be your knees that shall kneel at the *yoni*-altar, blessed be your *yoni* that giver of life, blessed be your belly that shall hold new lives, blessed be your breasts that give milk, blessed be your lips, which shall utter the sacred name, blessed be your forehead which lodges the awakened *Kundalini*. Then the male participants fall upon the women in a wild orgy of free-for-all sexual intercourse.

Before readers get the wrong idea, it must be mentioned that there is a large number of *Tantra* and *Sakti* worshippers who believe wholeheartedly in using sex-energy-force for "white" magic for good healing purposes only.

At the same time there are others who go way beyond with the deliberate intention of projecting the same sex-energy-force towards 'black' magic, the occult, the *Bhakti* control, and Satanism.

Sex magic is one of the most powerful points of magic—and perhaps, one of the most dangerous. It can be used to cure, or to cause the most painful physical injury, even murder.

People who practise sex-magic become incredibly close to one another not only physically but also

mentally and spiritually. They can have many beautiful, weired and at times abnormal experiences. It is almost impossible to describe the mystery of sex-magic. Some people compare it with the hallucinatory state of a dope addict, but that is not true.

Tantric masters of sex-magic can and do perform, and maintain, the height of sexual pleasure and excitement for several hours : man withholding for as long as four to five hours, and giving enjoyment, but in a spiritual rather than in a lustful manner. The female masters of sex-magic by *yoni* contraction can suck-in and withhold even a soft *lingam.*

A learned Tantric pandit explained to me after several meetings, spread over several weeks, the hidden meaning of *Kalika*—the Universal Mother. He said : "*Kalika* is the popular name for Energy in her form as *Siva's* wife. *Kalika* means Black Female; *Siva* is white, you know", he added. This energy principle is also called by several other names—Kali, Devi, Durga, Sati, Rudrani, Parvati, Chinnamastaka, *Uma*, *Meenakshi*, *Himavati*, *Bhavani*, and of course Kalika in Tantra.

He further explained that *Kalika* has a constructive and a destructive side. As *Bhavani*, she is destructive and demands animal sacrifices : for as energy and force she takes life.

As Durga, she is considered to be the destroyer of evil and devils. A buffalo or fruit is offered to her, if anti-evil work is desired of her, and "she never fails to respond if the intention is pure and strong."

The Tantric priests explained the process of initiation in so many words.

"The applicant is stripped of all clothes except a white loincloth and taken to a small room. Here he is explained, sometimes by female gurus (number varies from two to four), that *Kalika* is the Great Mother, the Universal Mother, who represents all gods and goddesses, the mother, the wife, the sister, the daughter, the sweetheart.

"Women are the earthly incarnations of this great Queen of gods and goddesses. The *Agama* (Tantra) favours both sexes equally, and makes no distinction between women—respectable or a prostitute—for all women (and men) are composed equally—humankind.

"Tantrics hold women in great esteem and call them *Sakti* (power) and to ill-treat *Sakti*, that is woman, is held to be the greatest crime."

He further explained that a man is not complete until he has experienced femininity in all aspects of relationship, in physical touch, and also within his own self.

Kalika must possess him," he stressed.

This explanation and worship of *Kalika* continues for sixteen days, during which the applicant is taught and must remember by heart the prayers to *Kalika*.

Eventually he is to repeat and to believe : "I belong to *Kalika*, and I am returning to her. If I have committed sin, she will take me away."

Now the initiate is left to himself for some months which period varies from two to six months. Every day at sunrise and at sunset, he has to pray for one hour.

During this time, on any day, the gurus who

secretly watch the initiate, come. If he has been chosen for admission, they will make the sign of *namaste*, and he follows them.

If not the teachers will shake their heads and leave; their decision is final and against it there is no appeal, at least not in the same place.

If the applicant is accepted, he or she is taken to an open space, or in a city, in the house of a wealthy Tantric or in some secret temple.

He or she then enters a *chakra* (ring) formed by the believers. They then fall on their knees, and facing inwards pray for guidance from *Kalika*.

The head Acharaya says : "*Kalika* ! Oh, Great Goddess of all World and Mother of all Universe, we are your followers, devotees and slaves. Deign to accept this, your humble worshipper : give him all you can. Save him from all that may be. Let him prosper in all his undertakings, for you preside over every undertaking, large and small."

Then the chant, as it nears the end, becomes a crescendo : "He is ready, he is ready. If you agree, give us a sign."

All believers await an omen. This omen watching sometimes takes days. The omen can be movement of a bird, or some unnatural or unusual happening. There is a long list of favourable and unfavourable omens, for example :

1. During the first watch of the night, cats fighting is bad, if they jump is worse.
2. A hare crossing from right to left is good; the reverse is evil.
3. Dreaming of *Kalika* in any form is a sure

sign that the initiate is welcome.

There are quite a number of variations, because followers of different types of Tantra claim that they have communicated with *Kalika* in different ways, and they base their omens upon what happened immediately after a certain sign was seen. It is a strange tact of life that a wealthy applicant is seldom turned away. Be that as it may, when the omen has been seen, all present cry: "We thank you, Mother, *Devi*, *Kalika*!"

The initiate now is given a bath. If he is a male then the bath is given by female worshippers; if female then only the Tantric acharaya is allowed to bathe her. During the bath, he or she repeats: "*Kalika* is life; *Kalika* is death; *Kalika* is all."

On the fourth day he is taken to a huge feast. There he is handed over jasmine and red rose flowers (yellow and red are the colours of *Kalika*). He is also sprayed with rose water and other sweet-smelling oils. (If the cult is following black art then the initiate is smeared with blood from newly slaughtered goat, cock or black hen.)

Naked girls sway before him and he is given every opportunity of indulging. At the same time, Tantric guru tells him not to yield and reserve his sex-energy-force.

Now the initiate takes the oath which binds him forever to the service of *Kalika* and is given the lungi (usually white) of initiation into the lowest grade, that of *chela*, the disciple.

In one of the interviews, my Tantric pandit explain in detail *Chakrapuja*. He said: "Anyone may

worship *Kalika*, but mass worship in *chakra* form is the best. *Chelas* worship thus, led by a Guru. At night, the statue of *Kalika* or even *yoni*, to represent her, is set up. This is done indoors in a house, or in a specially set-aside room in a temple.

"A circle is drawn and the emblem, *yoni* or statue, is placed in the centre, and this mark (dot within a chakra is traced in a pile of consecrated sand which stands before the emblem.

"The worshippers sit with their faces towards the centre. Men and women sit alternately. At times when women worshippers are short *Devadasis* (divine body givers) or even common prostitutes take part."

The learned Tantric guru specified that usually only three types of women take part: one's own wife, the wife of another, or a temple *Devadasi*, but, he explained, "at times this is not possible and then any available woman is welcome."

He went to explain, "Now the wine is consecrated, according to the purpose of the worship. The primary purpose is ecstasy and the secondary, may be anything.

"For worship requiring money, a gold pot in the shape of *yoni*, or a small golden statue of Kalika is used; for freedom, silver, for happiness, copper; food or works of construction, base alloy; love, crystal; stone for power; clay for hate; iron for physical strength."

The combined rites that follow is part religion and part magic. *Kalika* is not only worshipped but is asked to perform a service for devotees who are pre-

sent. As the incense swirls and spreads its heady perfume, filling the outermost corners of the room, the Tantric Acharya tops up the wine container, and intones the mystical words: *Um Mum Kum Jun Rum*: Give power to this wine and convert it into divine nourishment."

Then the wine vessel is placed before the head priest or the chief guest, who fills small bowl from it, three other *makaras* (ritual elements) are also placed and the priest blesses them in the same words.

The five sacred *makras* of Tantra are wine, meat, fish, makai (Indian corn) and sex. Each participant drinks four bowls of consecrated wine, one for each course. After this "sexual intercourse is necessary, for the fifth *makara* to be ratified.

The initiate now takes a fresh oath of secrecy. This oath may be of love for all humans or hatred of all but his fellow Tantrics; then another vow, by which he binds himself (if necessary) to hatred of all but his teachers.

At a signal from the guru, a temple woman steps behind *Kalika* statue, and hands him or her a small effigy of the goddess. The *chela* kisses the effigy. He is then given a flower with five petals, signifying the five *makras*. The *chela* also kisses the flower.

That evening, during the worship, the *chela* gashes his right arm, rubs some blood on the statue of *Kalika* and also drinks some blood. Some Tantrics rub the open gash with raw sugar or *gur*, and let it fester.

Now the special ceremonies are opened to the initiate. One such ceremony is to attend dancing

sessions at which naked women with tinkling bells on their broad hips, big firm breasts, voluptuous bodies and inviting *yonis*, dance into an ecstatic frenzy. In these rituals the guru takes no part. His function is only to chant *mantras* and concentrate all his thought process upon invoking the energy-principle. The effect of the proceedings is greatly increased by the flicker of the temple lamps, the heady smell of the perfumed incense, the hypnotic chanting of the guru and his repeated assurance that *Kalika* is actually present and is looking at the *chela* in particular.

According to this Tantric guru, it is not unusual for the worship of *Kalika* to take place by the initiated, led by the Acharaya.

Tantrics consider Wednesday evening as sacred and even though the worship is conducted by a mere initiate, the participants behave as if they are carrying out a religious ritual of the greatest gravity.

Chelas are often invited and encouraged to take part in these ceremonies to acclimatise themselves to the atmosphere. However, the disciple is not automatically promoted to the second degree—called "bliss." In the Tibetan school of Tantra, the *chela* is made to sit in *Pranayama* pose, with a lighted butter lamp placed on his head. He remains thus for as long as twelve hours, and only then he is considered fit to be promoted to the second stage.

However, those who reach the second stage are told to fast for four to ten days, drinking only a cupful of milk a day. All the fasting days are spent in contemplating *Kalika's* dual powers of construction and destruction in as many forms as the *chela* can

conceive.

Now he is given milk or coconut juice to drink. He is made to stand before the statue of Kalika, meditating how good and evil she is and how good or evil he might be able to be.

The third stage comes only when the guru sees that the initiate is ready to carry out any instruction. The guru watches him for signs of frenzy and how easily and quickly the ecstasy develops on successive worships.

The initiate is now taught the use of more *mantras*. At the same time he is subjected to untold mental tortures to shake his faith in *Kalika*.

Some Tantra groups even brand the initiate in front of the statue of *Kalika*. He is branded on the right hand if he has taken the part of good, on the left hand if he has taken the part of evil, and—also on his or her genital organs, on right or left as the case may be. There are other rituals which make the initiate scream repeatedly and at times he falls into fits.

The words used for this strange ritual are: *Kalika Ma, Mo, Um, Kling !*"

If he has taken the evil side of Tantra, he is asked at this stage whether he is prepared to kill anyone—even members of his family, his father, his wife and his child—for the sake of *Kalika*, the goddess of destruction.

The fourth stage comes only when he has mastered the art of throwing himself into a trance. If he can do this, he no longer requires *Kalika* statue or even the rituals, because he has become part of

Kalika.

However, this does not mean that he stops worshipping *Kalika* or pay homage to Tantric symbols, but he does not have to rely upon them. Those who reach this stage—in reality very few reach this stage—have already achieved great physical, mental, spiritual and, at times, even magical powers. Only after the fourth stage, Acharayas tell them the final secrets of Tantra. Here are the final secrets of Tantra:

> "There is no such thing as *Kalika*, no power but energy, no right, no wrong; nothing but you and those like you. You are of the nature of God. You have been led to this advance stage by the only avenues possible for a man of your type, as you were: through the path of physical senses, because they have to be killed. Now you have lost the power to employ your sense, the sexual urge, the need for wine, for corn, for meat and other worldly things.
>
> "Now you are given three months to meditate upon this, without any statue or ritual to guide you. You have to choose to stay here as a Guru and train others; to become a wanderer or a silent holy man; or carry on the search."

And the final parting words are : "Whatever you choose, you have chosen well."

2

Salvation through Sex

"Desire first arose at the dawn of creation."

TANTRA TATTVA

REVEALED in simple, straight-forward style, are the secrets of Tantra—the sacred *Sakti* (divine energy) doctrine. Just what does Tantra teach ? Tantra advocates : "Salvation lies through sex." Also it stresses, "One of the best possible ways of generating vitality, creativeness and energy-force is through sex." Further, Tantra offers practical methods in every aspect of human life, passion and sex.

Tantra method is no gimmick, but the result of years of research by ancient saints, sages, sadhus, holy men, who knew far more about love and sex than the present-day sexologists. Tantras' amazing methods achieve results in every case, and love and sex becomes something more—a sensuous, joyful, exhilarating adventure.

That's not all. Tantra teaches step by step knowledge of self, people around you and the hidden power in you to solve your problems—easy to remember rules, hints, tips to discipline *Kundalini* (sex-energy-force) for good, or for evil. Further, Tantra can transfer the sex-energy-force to other planes for consciousness, for psychological well-being and mental domination.

Tantra deals in love, and love needs an object. One cannot love nothing. So Tantra stresses that love means care and care carried to the limit is probably the ultimate social virtue. Tantra prescribes the virtues of courtesy, politeness, cleanliness and physical and sexual attractiveness. Tantra upholds the efficacy of *mantras* (mystic syllables), *yantras* (mystic diagrams), astrology, magic, colour vibrations, etc., to attain physical, sexual and spiritual satisfaction.

In a nutshell, Tantra is a system of esoteric practices involving Yoga, meditation, hypnosis, auto-suggestion, asanas, exercise, self-control for the fulfilment of worldly desires as well as the attainment of spiritual experience.

It is heterogeneous in content, and deals with matters ranging from the occult, rituals and magic, to the control of psychological and physiological processes whereby the mind and the body may be made the media for the realization of the ultimate truth.

Creation, in Tantra, is described as sexual self-realization through the activity of the Goddess. As the venerable *Brihadaranyaka Upanisad* says: "The

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One alone 'knew no delight' and so he desired and generated for himself 'a second', the female partner, whose function it was to present to him a discursive reflection of his own splendour, laid out in time and space."

Tantra asserts that instead of suppressing pleasure vision and ecstasy, they should be cultivated and used. There are, in fact, plenty of references to this even in the most sacred *Upanisads*. Because sensations and emotions are the most powerful human motive forces, they should not be crushed out, but harnessed to the ultimate goal. Properly channelled they can provide an unparallel source of energy, bringing benefits to the society as well as continually increasing ecstasy for the individual. To help in this the physical body needs to be carefully cultivated.

Tantra does cultivate activities aimed especially at arousing the libido, dedicating it and ensuring that the mind is not indulging in mere fantasy. All the concrete enjoyments and imaginary awaken dorment energies, especially the energy which normally finds its outlet in sexual intercourse. The energy once aroused can be harnessed to rituals, meditation and yoga, turned back up (*paravritta*) within the energy mechanism, and used to propel the consciousness toward blissful enlightenment. The lower Tantras emphasize mundane rituals and occult power; the higher Tantras are devoted to meditation and psycho-sexual practices. In an attempt to achieve a state of transcendental ecstasy, the highest Tantras advocate the methodical use of sexual union as a Yogic process.

Some Tantras carry more authority than others

with different groups of Tantrics. The most generally authoritative Tantras are perhaps, the *Saktisamgama*, the *Kularnava*, the *Mahanirvana*, and the *Vantraraja*. Some are more inclined towards philosophy, some to magic, others to the sounds (*mantras*). Some are more flamboyant and extreme than others. Some are towards sexual science—for retention, erection and repetition.

This point is made aptly clear even in the titles of Tantrik text: *Kamakalavilasa* (p. 198), for example, means "erotic joy in the movements of love"; *Saktisamgama* Tantra means "The Tantra about Sakti intercourse." *Kalarnava* Tantra deals with ritual copulation and *Saradatilaka* deals almost exclusively with magic.

However, all Tantras stress that for development of personal magnetism, sex-appeal, confidence, positive outlook and even spiritual advancement, it is absolutely necessary to have the correct posture—"head, neck, and back in a straight line and the whole resting completely on the buttocks."

This is the very first requirement, and this balanced posture must be maintained at all times whether sitting or standing. This straight-line-balance position gives the feeling of "sitting up" and "standing up" instead of "sitting down" or "standing down."

Unlike the popular belief, the "sitting up" and "standing up" positions require for less energy than "sitting down" or "standing down." This is due to the fact that properly balanced body requires far less energy—almost no energy—to keep upright. Thus

it is quite easy to sit or stand still, relax, in complete control of their physical and mental senses—and forget about it, for hours together.

And when this period is over and the body is required to be moved, the body smoothly gears itself into locomotion, without any effort. To turn from "sit down" and "stand down" to "sit up" and "stand up" is quite simple. However, there are some necessary conditions required for success. The most important being that the muscles—especially of the neck—shoulders and abdominal must have correct muscular development.

However, most people have tolerable muscular development, except for neck muscles, as many carry their heads crookedly all the time due to sheer bad habit. So the neck muscles need toning up by the exercises. Any exercise strengthening it will help. However, simply stretching the neck upwards as if trying to reach the ceiling or the sky by reaching movement of only the neck, with various little side, back and front movements to loosen it, will greatly help to maintain straight-in-line posture.

This is a very important and extremely useful exercise as it straightens not only the neck but also the back and in a lesser degree even the abdominal muscles.

Tantra— projecting sex as a way of salvation—has been built up over the centuries in India using practical psychosexual-physical-physiological steps to reach the goal. Tantra opens path towards better, deeper and truer objectives. However, as in almost every other religion, misuse and misunderstanding prevail and many believe that Tantra deals only with

sex, sorcery and witchcraft. It is not fair to judge Tantra on this basis.

How old is Tantra? Is Tantra a religion? Or just a philosophy, or a cult or a way of life? Tantra is not just a belief or faith but a religion—a way of living and acting. Tantra was a living religion long before anyone recorded it. Told and retold, round campfire or water-hole, its rituals, rites, teachings, practices were passed on by itinerant gurus to eager worshippers. Perhaps no other religion has left so deep an imprint on the minds of men as Tantra—whose prophets are unknown and whose beginnings are shrouded in mystery, forever buried in the sands of time.

No one knows how old Tantra is. There are hints of it in India's oldest literature. The earliest surviving complete texts are Buddhist, and date to about 600 A.D. But there are many elements of what became of Tantra in older Hindu and Buddhist scripts; and later texts even refer to Tantra as "Atharva-veda", thus identifying it as an aspect of the most ancient sacred and orthodox literature of Hinduism. Knowledgeable people even claim that "the essential ingredients of Tantra are likely to be older than any of the individual world's religion."

There has been much argument among the scholars as to the genuineness of the ancient conception of "Mother Goddess." The outcome of the case is now pretty well accepted. The idea of a generally female creative womb-mother of all, beasts, plants and men, which is complex analogy between the earth, its caves and the human community of

women, seems to have taken root in the mind of man probably by about 30,000 B.C.

This whole womb complex was often symbolized by signs referring to the outer appearance of the woman's vulva, as in numerous emblems and objects from the European palaeolithic caves. Indian Tantra preserves this symbolism, alongside its own anthromorphic images of the Goddess.

The Tantric, who makes puja to one of the several small incons of *yoni* is praying to that all-embracing creative energy for which the *yoni* is the symbol. Ritual objects may also have been in the shape of the vulva, or decorated with surface designs of the same shapes. Even objects with a striking resemblance to *yoni* are used in the puja. For example, the coco-de-mer, from the Seychelles Islands, which is sometimes washed ashore on the coast of India and regarded as sacred, is a most beautiful example. Spiral shells too are widely used to symbolise *yoni*.

Indeed, ingrained notions of mysterious, superhuman and supernatural sexual (yogic) powers stem largely from Tantra, which in fact have fathered yoga.

Tantra is primarily a religion, for it seeks as a goal the surrender of the self in the most extreme tradition of religion. Further, it displays a specified body of rituals and beliefs. It also has an official and organised priesthood. However, the primary differences between Tantra and most other religions is the source, the god-head. In Tantra, the source is the dark, black force of destruction, instead of the tradi-

tional light, spiritualistic, all-good and merciful God.

Existence as we know it is dominated by two powers, light and darkness.

It is interesting to note that during the course of any year, in any part of the world, the total hours of light and darkness are the same. Therefore the twin powers of light and darkness wield equal influence on mankind.

Our lives are subjected to these forces—of evil and good—from earliest times. The great majority of mankind has attributed good to some form of good spirit or God the giver of Life, and evil to some form of Devil or Satan. They played a major part in formulating the conception that every happening in the Universe, and any act of every individual, can be attributed to either the Power of Light or the Power of Darkness. The force of destruction is known by different names—"Kali Mata" by the Hindus, "Devil" or "Old Serpent" by the Christians, "Shaitan" by the Muslims, and "I Ching" by the Shintoists. Tantra calls it *Kalika*.

Tantrics assert that *Kalika* (goddess of black or darkness) is the Mother of Time, for in Time everything exists, is sustained and dissolved.

Kalika is dense darkness, the most intensely concentrated (*ghanibhuta*) light, one that is not vibrant, a background against which phenomenal light-forms become visible. She is the Mother principle which governs the unfolding of life and its processes. Further, Tantrics stress that when *Kalika* opens her eyes, the universe comes into being; when she closes her eyes, the universe dissolves. For, "I am, out of

me all things originate" and "into me all are withdrawn."

It is an established truth that nearly all the monotheistic religions have recognised this force of destruction as a "formidable power, almost equal to the all-powerful, perfect and omnipotent God," writes Arthur Lyons in his scholarly study, *Satan Wants You.*

However, Tantra asserts that as death is the only certainty in life, *Kalika*, the Goddess of Destruction, is the most powerful of all the gods and goddesses. People have pre-conceived notions that the force of Destruction is the power of Evil and this has led them to believe that Tantra is no more than systematised black magic.

Further, as "devil" has been generally associated with "sex," many confuse Tantra as dealing only with sex, sorcery and witchcraft. Judging Tantra on this basis is not fair.

It is true that Tantra rites, rituals, practices and teachings have magical overtones. But a serious student of religion like William Jones in his well-researched book *Varieties of Religious Experience* writes: "In practice, at the core of every religion is magic." Dr. E.S. Hartland in his *Ritual and Beliefs* goes still further and states: "Both religion and magic spring from a single root and are merely two sides of the same coin." Therefore, it is apparent that the difference between Tantra and other organised religions is only in the matter of form, the source, the god-head.

Even today, the Tantric rites are still preserved in

almost all the religions. For example, in the West, on the Mayday, the young people observe the old custom of dancing round the *Lingam* (phallus)—now thinly disguised as Maypole.

Why, even the conservative Catholic Church allows its followers during the Christmas day and January 6th, Twelfth Night, unlimited freedom for merry-making. And during these festive days the Church tactfully turns a blind eye to at least two of the deadly sins—drunkenness and lechery.

Yet the ingrained prejudices persist and the majority still contemptuously call Tantra as the "rear approach", or the "current below the navel," or the "fire down below".

How wrong they are ! Tantra in chaste Sanskrit means "the sacred thread (path), or the fundamental doctrine." What can be more fundamental than sex ?

"Its importance demands its fulfilment," reads one of the opening *mantras* (sacred hymns or instruments of thought) of Tantra. Another states, "It is a sacred duty to practise intercourse."

Tantra teaches disciplining of sex-energy-force towards better, deeper, finer, truer objectives by a transcendant fusion of *bhoga* (enjoyment) and *yoga* (liberation), explains Sir John Woodroof in *Principles of Tantra.* This requires an intense development of the will, so that all the automatic processes of the body are brought fully under the control of the mind," declares David Snellgrove in *The Hevajra Tantra.*

Tantrics can and achieve fantastic and almost

super-human powers—for retention, erection and repetition. Accordingly one of the easiest ways to increase sexual powers (both for male and female) is by practising *Vajrasana*—the adamatine pose. Literally translated *Vajrasana* means "thunderbolt"—sexual thunderbolt, to be more precise.

It is a combination of postures like the one the Muslims adopt at prayer and the sitting posture adopted by the Japanese. The simplest way to perform *Vajrasana* is as follows:

1. *Sit* straight with legs outstretched and joined together. Place palms on ground besides the thighs.
2. *Slowly* bend the right knee and bring it below the right buttock.
3. *Bestow* mind control, concentration and control of emotions.
4. *Make* the body supple, healthy and attractive.
5. *Prevent* and/or remove the dangers and troubles of the psychosomatic diseases.
6. *Helps* the heart patients derive full sexual satisfaction.

There are several other exercises which too can give unbelievable powers. The Masters of Tantra Yoga—better known as Tantra Raja Yoga or Hatha Yoga ("the "Yoga of Force")—can remain "ready" for hours. They can "withhold." They can "discharge" at will. Their fantastic and almost superhuman sexual powers have been proved even under medical tests.

Not long ago, Dr. G. S. Chhina of the Department of Physiology of the All India Institute of Medical Sciences, New Delhi, told the 26th Inter-

national Congress of Physiological Sciences held at New Delhi that the recent medical research had confirmed that yogis have the power to control several involuntary actions of the body. Explaining further, the learned doctor stated : "Some yogis could suck water into the rectum from the container kept one or two feet below and could also suck radio-opaque fluid into the urinary bladder. In some cases, erection and ejaculation were seen to accompany some practices without manipulation or handling of the genital region."

The delegates were spell-bound as Dr. Chhina added that "even their EEG (electroencephalograph) tracing showed alpha activity during the observation period.

Be that as it may, very advanced masters of Tantra Yoga can even lift or pull heavy weights with their *lingam*. There are several instances of Tantric sadhus pulling jeeps, cars and even trucks tied to their organ.

One such case was reported along with a photograph by a well-known journalist Kulamarva Balakrishna in the widely circulated *Blitz* weekly. This report, in part, is reproduced here:

> Bombay: A naked sadhu from Kashmir Himalayas earned Rs. 3,000 here recently by pulling a motor car on his sunken penis. The cash was meant for the yogic rituals he intended doing in front of the Mahalakshmi (Goddess of wealth) temple. The incident took place on the gangway in front of the temple in full view of the public. The car-

pulling ceremony was sponsored by the local Shiv Sena, a militant Hindu political organisation.

The sadhu's name is Nagababa (naked sadhu) Jugalgiri. He is 28 years old. Although he renounced the world at the tender age of eight, he became a naked sadhu only when he was 22. Until then he was practising yoga but had not reached the stage of discarding clothes, he said.

His guru was also a naked sadhu. Jugalgiri himself practised many of the yogas including *pranayam* (breathing exercise) underwater.

As for his penis exercise, he said, he began it ever since he became a sadhu. The purpose of the exercise was to kill the nerve system and make the foreskin rugged. During this process, many a time he had to suffer injuries in the genitals but these were cured later with the help of herbs. Once, he recalled, his penis got swollen and it took six months for him to restore it to normalcy. Apart from pulling the car, chaining the foreskin to the motor with the help of a rope, he also pulled trucks by coiling up foreskin on a road linked up to the trucks. The work involved breath control and it generated great body heat. This heat was removed later by drinking cool water.

Strange as this report might seem, many reliable people swear to have seen Tantric sadhus pull bullock-carts as much as a furlong with their lingam.

Female Tantra Yoga experts are known as *Bhairavi* (guru), *Jnana-mudra* (woman of knowledge),

Maha-mudra (great woman) and also as *Dutis*, *Yoginis* or simply as *Sakti*. In Buddhist Tantra, the women who know the art of Tantrik sex-plays are called *Dhakinis*. And in more recent Tibetan Tantra they are converted to "*Kha-do-mas*" (sky-goers).

From all this it is obvious that Tantrics do not conceive sexual intercourse—including between husband and wife—as a get-it-over quick relief from tension, which to them is grotesque, pathetic, absurd and lacks any real point.

The training of the girls is interesting. As Tantra holds that soft beds make poor foundation for copulation, the 'teen-age girl is taught to lie on a hard floor or on a firm wooden plank, supported only by the shoulders, and the soles of her feet.

During her training, the girl is erotically titillated. She is also given aphrodisiacs—extremely potent—during *chakrapuja* (worship in circle)—so that she will not disgrace herself by failing to exhaust her man, not only by her sex-plays but also by the gluteal control of their genitals.

Women gurus of Tantrik sex-plays can control and manipulate their sex organ region like a "nut-cracker" and can "suck in". They can hold within their genitals a man's *lingam* in such a vice-like grip that even after the climactic release, he cannot free himself from her *yoni*—thus obtaining coitus and "achieving erection" several times by pulsating, contracting, squeezing within her genitals' grip.

Medical, scientific and analytical investigations have proved that during orgasm itself there is two-to-four-second muscle-spasm contraction of this region,

followed by rhythmic contractions at intervals of 0.8 of a second.

Whereas the female followers of Tantra can exhilarate rhythmic contractions at intervals of as high as 0.2 of a second.

Further, in the ordinary woman there are from three to fifteen of these rhythmic contractions in each orgasmic experience. Tantrik woman can shoot-up these rhythmic contractions to twentyfive to forty in each orgasm.

Ajit Mookerjee who is accepted as an authority on Tantra art for over three decades, confirms this in his book *Tantra Asana* by stating that they have developed their vaso-congestion to such a high degree that "it permits the performance of secret 'interior' acts."

Allen V. Ross, a popular writer of travel books, writing in *Bombay After Dark* explicitly states:

> "It squeezed a man into eternal bliss, by the inner control of a woman's muscles. It has been called many things, including the 'nut-cracker', by humorous roues. It was a compelling thing to know what a woman could do, and the man was 'sucked-in'. . ." Tantrics call it *rasa*, or the vital essence.

Tantric Yogis are credited to have almost superhuman powers by even the *Encyclopedia Britannica*. Despite exaggerated claims, there is ample evidence that some Yogis have achieved an almost superhuman control over their bodies.

3

Soul of Sex

"Sex is the liberation of soul."
SAKTISAMAGA TANTRA

TANTRA rightly points out that sexual intercourse is enjoyment worthy to be harnessed for divine ecstasy. But for reasons best known to modern writers on Tantra, they tend to discuss the sexual rituals in an abstract way, shrouded in mumbo-jumbo and mystery as if Tantric methods of sexual enjoyments are purely imaginary or merely mechanical functions of Yoga. That is a lot of hogwash. In fact, really enjoyable intercourse is truly a thing of beauty, worthy of worship.

Tantra teaches that religion itself is the Art of Loving. And Sex is the beginning of Love. Thus sex is divine, and has the reflection of God in it.

Sex has the mysterious force and energy—sex-energy-force—to create a new life; so let's not treat it as taboo, and accept it with joy. Acknowledge

the sanctity of sex.

Tantra advocates that all the asanas of Yoga have been attained in the various stages of intercourse, and meditation further developed these postures.

Further, Tantra claims that man first got glimpse of *samadhi* (the fulfilment of meditation) during intercourse; in copulation men achieved profound love, such illuminating bliss that all ego is drained out.

Having unravelled the secret up to this point, men embarked further and discovered that mind could also be stilled by other methods, and pure bliss—same as during sexual intercourse—can be obtained.

Thus men developed the system of yoga, the equanimous meditation and soulful prayer to still the consciousness and calm the thoughts.

So, "the journey to *Kama* is also to Rama; the journey to lust is also to light," asserts Acharya Shree Rajneesh.

Therefore, Tantra propagates the fulfilment of sex in each and every respect. Tantra exposes, bares, unmasks, reveals the soul of sex.

By "a system of purification of both body and mind, Tantra teaches to unite the male and female aspects through Yogic methods at the psychic centre in the genital region," writes Sir John Woodroof in *Shakti* and *Shaktas*.

"Can anyone achieve this power?" you ask. Brave sir and/or lovely lady, sure they can. Tantra offers—irrespective of caste, creed, colour, sex, place of birth or religion—practical methods (more extensive than mere rituals) to master its secrets. Do

not despair. You cannot by any chance fail if you preserve Tantra teachings scattered in this book like priceless pearls with such Oriental lavishness.

There are *asanas*, *mudras*, *mantras*, breath control exercises, organic-control exercises, chantings, meditations, self-hypnosis, auto-suggestions, etc., to increase "the delight of sex", states Ferdin Lessing and Alex Woman in *Mkhas Grubrse's*, *Fundamentals of Buddhist Tantra.*

Tantra believes that when sex-energy-force awakens and begins to rise, the body becomes excited. Do not suppress this feeling. Tantra instructs, "but go and achieve sex-enjoyment."

Tantra holds forth that many people are afraid to have and enjoy sex when the urge arises, because of fear of criticism from others.

Tantra drills and hammers the fact that "there is nothing more irreligious than fear. No sin is greater than fear. It is the biggest boulder that pulls us downward."

Any psychiatrist and psychoanalyst will tell that there is nothing to fear but the fear itself. That fear is like a brake, a stone to block all our ambitions and achievements.

Therefore, to prolong sexual ecstasy of mind and body, by prolonged engagement and stimulation of sex organs, by touch, by love-play, by *mantras*, by auto-suggestion, by sexual yogas, when "actual man and actual woman become keys to each other's bliss," is the greatest form of worship.

Ages before the advent of western sexologist, even thousands of years before the erotic books like

Kama Sutra and the *Perfume Garden* were written, Tantra tutored that "pleasure of bodily contact before the sex act is of utmost importance, although neglected part of sex technique."

What I am going to describe now and here are taken from closely guarded initiation rites of the Bhairavi who, as explained before, is the female guru well-versed in the art of sex and can exhaust and satisfy her man not only by her sex-plays but also by her internal movements, contractions of her genitals.

Here is one such Tantric secret, which is taught even today to high-class pleasure girls. In this technique even if the man's virility were at decline, he will still derive sexual pleasure.

Tantra stress that the common ear lobe is full of erotic nerves and should be given special consideration. The woman plies her fingers in a tickling motion, lightly at first, gradually increasing the pressure, emphasizing upon the more erogenous zones between the legs, the spine, the nape of the neck.

As she tickles and rubs, and her hand travels up, Tantra instructs "to go under the *lingam* and then pass fingers lightly at the spot where resides Kundalani—between the genitals and the rectum." The woman increases her pressure, observing her partner's reaction.

"It is very stimulating," states a closely-guarded ancient Tantric manuscript, "to lay hand quite heavily on the lower abdominal part of the man and move it up, down, side ways and in circles—slowly and then quicker, swinging the *lingam*."

Tantra has perfected exercises that help to prevent and cure the undesirable sex-crippling conditions.

Tantras also asserted that no man or woman is attractive who has a flabby, disproportionate figure. To correct this, "Tantra gives a whole lot of exercises to improve the muscular strength, flexibility and the staying power. Besides this, Tantra prescribes other exercises, *asanas*, breath control, internal contraction to improve pelvic thrust, gluteal squeeze, thigh action, isotonic, isometric and other helpful hints on sex training.

One such exercise asana is variation of *Matsya asana* or "the fish posture." The way to perform is as follows:

1. Sit crosss-legged on the ground.
2. Slowly lower the upper body till the head touches the ground.

It must be mentioned here that one cannot overestimate the tremendous value of pelvic thrust in sex act. "It is the most natural action, irrespective of the position the male and the female may assume.

"It not only contributes to the labial, clitoric and deep penetration and vaginal stimulation, but also gives physical and psychological satisfaction by achieving the ultimate in sexual pleasures.

"If one does no other exercise but only this, still the ability and agility and mastery over the genitals would improve considerably."

Another exercise especially good for the women is combination of *Vijrasana* (as given in chapter two) and *Matsya asana* fish posture. This posture was much approved for increased sensory perception in the

vaginal areas.

Tantra repeatedly stresses that although its methods are practical and sure of result, the powers of sexual mastery cannot be accomplished by physiological means nor by mere prayers.

Tantra goes even further and states that not only sexual act is to be practised, but it has to be taught by a Tantric acharya or guru—preferably a woman who "holds the key".

Tantra aims to develop the sexual capabilities of both men and women to the fullest possible degree to reduce or eliminate differences in responsiveness, speed of arousal, and orgasm.

Why ? Because sex is the beginning of love. The *gangotri* (source of the Ganges) of love is sex, passion, lust—call it what you like, but the fact remains that the human race cannot be separated from it, because the whole universe is born of it.

"The starting point of creation is sex," reads one Tantra. God (nature) has accepted the sex-energy-force as the birth of the Universe. Yet punny men consider sex as sinful. "If sex is sinful", Tantriks argue, "then there can be no greater sinner than God himself."

Of course, it is not correct to judge a Tantrik's morals from the standpoint of those who are unwilling to understand the depth of Tantrik religious philosophy.

Tantriks believe that only by "blunting the edge of passions with excessive indulgence can a mortal achieve cosmic and spiritual powers".

So in reality the ultimate aim in Tantra is to

abstain from sex altogether—to be a "Brahmacharia" (celibate)—and to utilise the sex-energy-force to become *mat same jayate naracha*—which according to leading Sanskrit scholars, means "becomes non-men," or in free translation means "oneness with God".

Almost all Indians know of *Gorakhanatha* whose control over the sex urge was so complete that while he could perform the sex act at will at the highest level of efficiency, giving and deriving the maximum ecstasy, he could also totally sublimate the urge at will and switch off to complete detachment from all sexual matters. Such mastery over sex certainly lies within human potential. But for this dedication and persistent endeavour is necessary.

To reach this stage, Tantra devotees have to pass through nine stages of worshipping a woman in various forms. They are speech, touch, smell, blood, semen, bone-marrow, hair and thought—but not necessarily in that order.

Thus Tantra elevates and spiritualises sex itself. There are some Tantric-yogic postures by the regular practice of which one can keep control over the sex urge instead of allowing it to rule over us. However, this book is primarily interested in the sexual aspect of Tantra and to improve sexual performance effectively and efficiently and to modify the mental, emotional and psychological aspects of sexual act.

Further, Tantra asanas and breath control exercises prevent and cure innumerable minor and major diseases.

Moreover, as one becomes proficient in Tantra, one will have many uplifting thoughts, creative and expansive visions.

However, the two popular doctrines of Tantra—salvation through sex and abstinence from sex have confused believers and non-believers alike and have done much harm to the spread of Tantra.

At one end Tantra teaches the salvation through sex and worship of God, in any of its several forms, guarantees spiritual perfection and God realization.

The other is Tantra advocates that abstinence from sex will give supernatural powers. The ability to perform miracles, to see and converse with God are the hallmarks of high spiritual attainment.

And yet both these statements, "confusing they might seem to an outsider" are valid so far as Tantriks are concerned. They point out that all over the world, from the beginning of time, saints, sages, holy men and sadhus have exalted the benefits of love, sex, *mantras*, efficacy of prayers and worship and elapsed into raptures describing the ecstasies of mystic experiences through the worship and understanding of sex-energy-force.

Their evidence is unanimous, unquestionable, unbroken, undaunted.

Even today, in this blessed age of reason-proof-science, where people become skeptical and un-Godly, there are many eminent doctors, pundits, thinkers, scholars and scientists who have recognised the value of sex, prayers, worship and occult experiences. For example, Alex Carrel, Nobel Prize winner in medicine wrote:

"Prayer is the most powerful form of energy one can generate. It is a force as real as terrestrial

gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer . . . Prayer, like radium, is a source of luminous, self-generating energy . . . when we pray we link ourselves with the inexhaustible motive power that spins the universe. . . Even in asking, our human deficiencies are filled and we arise strengthened and repaired. . . Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result."

Tantra points out, time and again, that the "joy of sexual intercourse, undertaken in the same spirit as worship, can help awaken the mind to inner bliss. It must be understood that adoration, as a religious attitude, has a long history in India. The Sanskrit word *Bhakti* is close to Love. But it is a folly to believe that Tantrik exercises make one good and holy. Throughout the world, history has shown innumerable instances of persons who, after long spells of prayers, worship, meditation, get what they wanted, including power or strength or weapons or means to crush their enemies.

In this ancient land of ours, mythological figures apart, even the common man experience reveals this great paradox: the occasional religious pursuits, instead of curbing wickedness, at times support and encourage it. With such contradictory facts, orthodox and religious persons see only one set of facts;

atheists and sceptics see only the other. Thus they confuse the already muddled situation.

However, if one looks at it rationally, a clear-cut answer suggests itself. Tantrik and/or any religious exercises only help in fulfilling desires—whatever they may be. It is thus clear that by following Tantrik form of worship, one may get wealth, health, power, position or mystic experiences and/or see beatific visions.

But that does not mean that the person has become holier, nobler, purer or saintlier than before or more spiritual than his nextdoor neighbour. Tantra is specific on this point.

As already stated Tantra is the oldest religion. "All religions have taken rites and rituals from Tantra," stated a Tantrik guru and explained further in detail:

"All religion," he said, "is rich with the experiences of ages and clothed with their splendour, has introduced mystic benedictions (*mantra*), incense (*dhupa* or *aguru*), water (*acamara*, *padya*, etc.), lights (*dipa* or *diva*), bells (*ghanta*), flowers (*pushpa*) vestments, and all the magnificence of its ceremonies in order to excite the spirit of religion to the contemplation of the profound mysteries which they revealed.

As are its faithful, the place of worship is also composed of both body (*deha*) and soul (*atma*) It therefore renders to the Lord or God (Isvara) a double worship, exterior (*bahyapuja*) and interior (*manasapuja*), the latter being the prayer (*vandana*) of the faithful, the breviary of its priests, *pujaris*,

mullas, *dastoors*, *rabbis*, monks, *gurus*, *pandits*, and the voice of God ever interceding in our favour, and the former the outward motions of the liturgy."

4

Muth: Murder by Remote Control

"He who does japa many times on a corpse on cremation grounds attains all kinds of success."

PETKARINI TANTRA

IF you are squeamish, don't read this. You have been warned!This is about the other side of Tantra which in fact is a black art—a sordid, disgusting, evil-side-show.

This type of Tantra is not for everybody. Followers of this school of Tantra use their sex-energy-force to curse or to gain power, or even to "*muth*", literally murder by remote control.

If a person is really interested in this type of power, he should read the *Kaulavalinrnaya* which gives full instructions on such meditations, *mantras* and *yantras*.

It is a recorded fact that in 1964 a Tantrik *Maran* (death) *Yagna* was held for 41 days at the Durga temple of Vindhyachal in Mirzapur, for the avowed purpose of destroying Pandit Jawaharlal Nehru, then

Prime Minister of India.

It is also a fact that within three months, Nehru died. Tantrics believe that powers from the other world can be summoned for good, or for evil use.

Preposterous? Unbelievable? But Tom Stacy, well-known political correspondent of *The Times* (London) seems to corroborate this story. In an article entitled *Nehru in Twilight*, Stacy wrote in *The Times:*

> "They wait for Nehru's death, hungrily forecasting it (in the words of two of them) within a few months" . . . One (of the two Ministers) told me; 'I can recognise the symptoms of death in a man. I have very seldom been wrong.'
>
> "Personal chatter like this", Stacy concluded, "in a superstitious land like India falls little short of witchcraft."

It must be remembered that unlike other religions, Tantra only teaches—It does not preach. It is for you to decide whether to take the path of salvation or the path of witchcraft. Understand this simple fact and what follows will not be too great a surprise. Besides, a purely objective research in itself is not concerned with moral values.

All this may sound ghastly but it is a fact of life that *Aghoris* are known to eat bits of corpse. Many yogis frequent cremation grounds. Some meditate in small enclosures made of human skulls. Self immolation in all sorts of ways is still a common practice. Sexual intercourse with the corpse is also practised.

Recently an unusual incident was reported in *Current* weekly about a tantric practitioner being

forced to commit self-immolation by an enemy Tantric. The report stated:

> Mr. J. M. Joshi, a 41-year-old artist in the Economics and Statistics Department of the M.P. Government in Bhopal allegedly committed self-immolation in full view of the public in the crowded Mahakaleshwar temple at Ujjain.
>
> Joshi, father of two children, was reportedly a believer, and practitioner in the tantric cult. It is believed that he had either offered himself to the god of destruction or, as some people contend he was compelled to commit self-immolation by an 'enemy' tantric, for whose destruction he had allegedly been practising some 'sadhna' for the last several months, but who eventually proved more powerful than him.
>
> The deceased had arrived in Ujjain a fortnight before the tragic end. There he was reported a daily visitor to the famous temple of Mahakaleshwar, the supreme god of destruction, where he offered puja for 11 successive days. According to the police, on the 12th day he offered Rs. 50 to the idol of Lord Mahakaleshwar, distributed coins among beggars and 'pundas' and gave the head-priest Rs. 101 for his '*gaudan*', a religious rite made at the death-bed.
>
> After this he reportedly drew a circle around himself in the temple premises, poured a tin of petrol on his person and, in full view of the public, set himself aflame. According to eye witnesses before any help could be rushed he was dead, and

almost unrecognizable. However, it is reported that not a single cry escaped from his lips while he was aflame, as if he was under some trance.

What is intriguing is that his wife had also died of burn injuries about six years ago—and people directly link that misfortune with his death. There are conflicting reports about this tragedy.

According to one version, although it was an accidental death—there was no police case at the time—it was nevertheless caused by some 'occult power'. Joshi's guru had allegedly 'motivated' the accident and used Mrs. Joshi as a guinea-pig for his tantric puja.

According to Joshi's colleagues in the Economics and Statistics Department, after the death of his wife, Joshi's interest in the tantric cult showed a marked increase and he started taking long leaves and visiting distant places, mostly ashrams of tantric sadhus, for his sadhna.

In Tantra the graveyard has a double significance, outer and inner. The graveyard is where the highest and the lowest end up and is thus the constant reminder of the great equaliser.

Tantra makes use of graveyard in several ways. The Tantric who wants to control powers "between the two worlds," makes graveyard his home, at first literally and later metaphorically.

His Goddess is the loving Mother of Death of time, who gives him birth, loves him in the flesh and later destroys him in death. Therefore his knowledge is only superficial if he does not know her

powers completely. So, to believers of this type of Tantra, the graveyard is the gateway of two spiritual successes, to regeneration and bliss, the destroyer of the proud and exclusive self ego. It is for this reason that sadhus, saints, fakirs and other holy men, smear their faces with ashes to remind that their bodies too must one day return to ashes.

The most terrible form of communication with the spirit world is called necromancy—the art of revealing the future events by communication with the dead or a dead body. It is a dirty, sordid, disgusting evil ritual consisting of desecration of graveyards and the performance of ceremonies with corpses not necessarily only of humans but also of animals; murders, mostly tortures in most foul ways, in order that the blood and the bodies of the newly slain may be put to infernal uses: and copulation with the bodies of women who have recently died.

Therefore, when a young or very beautiful woman dies, it is alleged that a Tantric keeps the corpse for several days, at times keeping the bodies warm on hot bricks, and satisfies his lust upon the dead body. There is enough evidence to prove that the Tantrics buy dead bodies and keep them, especially the skulls, for necromantic purposes.

Credence is lent to the above by the recent discovery of hundreds of skulls from Anand Marg premises throughout India, especially in schools conducted by the Margis.

At first the police believed that the skulls belonged to the culprits murdered by the Anand Marg followers because of several reported incidents of

human sacrifices from Rajasthan, Madhya Pradesh, Uttar Pradesh, Bihar and Andhra Pradesh. However, the police soon discovered that the Margis were "using skulls for Tantrik purposes."

Armed with these powers obtained by black-magic rituals, the chief of the Anand Marg was able to gain absolute control over his followers which included lawyers, railway employees and police officers.

According to the practitioners of this weird art, the preparations for performing a necromantic operation successfully are arduous, and—definitely not recommended for the chicken-hearted, and, persons prone to excessive imagination. There are several cases where the performers have lost their brain during the rituals due to fear. Some have even died.

The practitioners of necromantic operation procure shrouds or the last clothes worn by the corpse. As they put on these clothes, they must recite the funeral prayers and then wear them for all the time, until the necromantic operation is complete.

During this time they live on dog's flesh and fish cooked in the inverted skull, and that too near the corpse. Dog-meat and fish cooked in skull is stated to put the practitioners in rapport with the spirit world. The practitioners are allowed only unleavened chappaties and must abstain from sex and salt, as salt is associated with preservation, and is a taboo.

"For best effect", Tantrics claim, "the ceremony and the desecration of the grave should take place on *Kalichawdas* day (*Kalichawdas* is believed to be

the worst of all the pre-*Amavas* nights) or preferably on the 13th night of the month; but failing that any day will do, except *Poonam*. The time should be between midnight to one o' clock—that is the first hour of the new day, as at that time the spirit world is believed to be most active.

The practitioners and their assistants burn herbs like hemp (charas), hemlock, dung and other evil smelling substances. Flesh of the corpse is eaten and/or shared (thrown) to the spirit world. This ritual is known as *Chod*.

A magic circle is drawn around the grave. It is opened and the corpse brought out from the grave but kept within the magic circle. The corpse is placed with its head facing the east. Then the senior-most practitioner touches the body three times with a wand made from the thigh bone of a dead man or with his sacrificial knife and commands it : "In the name of Kalika I command you to rise and answer."

On the right hand side of the corpse is placed a vessel containing the five Tantric elements, or fundamental principles called *Makaras* or simply M's, like *Madya* (liquor), *Mansa* (meat), *Matsaya* (fish), *Mudra* (coin) and semen to signify *Maithuna* (sexual intercourse). The chief practitioner offers these five Tantric elements to the spirit of the corpse and shouts "Eat, eat." Then he again touches the corpse three times with his human-bone wand or sacrificial knife and repeats three times the same incantation : "In the name of *Kalika*, I command you to arise and answer."

People who have practised or have been present

at the time of this ritual swear that the corpse rises to its feet and in a hollow voice replies to the questions asked.

Knowledgeable people state that the body can thus be kept in power from the night of *Amavas* till *Poonam* when spirit is rewarded by destroying the corpse with lime, burning it or cutting it into small pieces and throwing it to birds and wild animals, so that it can never be used again for the same purpose.

However, some practitioners of this form of Tantra before destroying the corpse, cut off its head and mount it on a plate engraved with magical symbols which is permanently retained by the necromancer, who from time to time would pronounce a conjuration and force it to answer all questions.

Why is the human skull so important in Tantra worship ? "According to Tantra, the brain is the most important reservoir of forces controlling the unconscious. Since the skull is directly in touch with this reservoir, many astounding *siddhis* or supernatural power come to those who can meditate sitting on *panchamundi* or *saptamundi*", writes Ajit Mookerjee in *Tantra Asana*.

It must be mentioned that necromancy is not the prerogative of Tantra only. Its rituals, in some form or another, are practised all over the world by practitioners of black magic, witchcraft, Satan worship and hoodoo.

It must be mentioned that in all these practices only one thing is more powerful than blood. That is, human semen. Hence this practice of a necro mancer's sexual intercource with the body of the dead

person or animal. His semen revitalizes the corpse and strengthens his incantation in restoring life to the corpse.

Here is a quotation from the *Karpuradistotram*, which sums up the joint image and act, translated from the code language in which it is expressed in Sanskrit : "O Goddess Kali, he who on Tuesday midnight having uttered your mantra, makes an offering to you in the cremation ground just once of a pubic hair from his female partner (*sakti*) pulled out by the root, wet with semen poured from his penis into her menstruating vagina, becomes a great poet, a Lord of the World, and (like a raja) always travels on an elephant-back."

Here is the little known historical fact regarding a horrifying necromancy as given by Lucan, in his *Pharsalia* of evil sorceress (witch) Erichtholo raising the dead for Sextus Pompey.

Sextus was the son of Pompey the Great, and was anxious to know if his father would be victorious in the war he was waging with Julius Caesar to become master of the Roman world.

Impatient with two worded, obscure and unsatisfactory answers given by fortune tellers, Sextus screwed up his courage to demand a clear answer from the dead, and sought out Erichtholo.

This terrible witch demanded that before she could foretell the future they must go to a nearby battlefield to collect a newly dead body of a soldier who had been killed while fighting, because, she affirmed, the energy retained in the dead body after death gradually swepes away, and decayed corpses

are not very articulate. Commanded it to enter its body, but the spirit shrank from entering the body, mangled flesh. The witch threatened to send it down to hell. Still it refused. Then she persuaded it to obey by promising that she would afterwards destroy the corpse, so it could never again be recalled to earth by a magician."

The ancient manuscript stated that reluctantly the spirit entered the body and immediately the blood became warm and flowed through its veins; then the muscles moved and the dead man stood up.

Through cracked the parched lips, the resurreoted soldier foretold the fate of Pompey's armies that "they will be destroyed."

When the dead soldier had foretold the future, fallen branches were collected for a funeral pyre and "the soldier lay down upon it." Erichtholo recited a spell that released the spirit from earth, and the body was consumed in the flames.

The world famed Tuesday Lobsang Rampa, author of several extraordinary books on higher consciousness, explains in his book entitled *The Third Eye* the secret rituals of the *Ceremony of the Little Death*, in Tibet. The wise and learned author writes:

"The senior abbot turned to me and said:

'You are about to become Initiate, to see the Past and the Future. The strain will be very great. Many die of it, and many fail, but none leave here alive unless they pass. Are you prepared, and willing?'

"I replied that I was. They led me to a stone slab

lying between two coffins. Here at their instructions I sat in the lotus attitude, with my legs folded, my spine erect, and the palms of my hands facing up.

"Four sticks of incense were lighted, one for each coffin and one for my slab. The abbots each took a butter-lamp and filed out. With heavy black door shut I was alone with the bodies of the age-old dead. Time passed as I meditated upon my stone slab. The butter-lamp which I had carried sputtered and went out. For a few moments its wick smouldered red and there was the odour of burning cloth, then even that faded and was gone. I lay on my back and did the special breathing which I had been taught throughout the years. The silence and the dark were oppressive. Truly it was the silence of the grave.

"Quite suddenly my body became rigid, cataleptic. My limbs became numb and icy cold. I had the sensation that I was dying, dying in that ancient tomb . . . A violent shuddering jerked within me, and the inaudible impression of a strange rustling and creaking as of old leather being unfolded. Gradually the tomb became suffused by a pale blue light, like moonlight on a high mountain-pass. I felt a swaying, a rising and falling . . . Awareness dawned that I was floating above my flesh body. With awareness came movement. Like a puff of smoke I drifted as if on an unfelt wind. Above my head I saw a radiance, like a golden bowl. From my middle descended a cord of silver-blue. It pulsed with life and glowed with

vitality.

"I looked up at my supine body, now resting like a corpse amid corpses . . . The study was absorbing. I thought of the petty conceit of the present day mankind and wondered . . . but then I became aware that something was disturbing my thoughts. It seemed that I was no longer alone. Snatches of conversation reached me, fragments of unspoken thoughts. Scattered pictures began to flush across my mental vision. From far away someone seemed to be tolling a great, deeptoned bell. Quickly it came nearer and nearer until at last it appeared to explode in my head, and I saw droplets of coloured light and flashes of unknown hues. My astral body was tossed and driven like a leaf upon a winter gala. Scurrying flecks of red-hot pain lashed across my consciousness. I felt alone, deserted, a waif in a tottering universe. Black fog descended upon me, and with it a calmness not of this world."

"Some time later," Lobsang Rampa summed up, "I felt a visions fading and becoming dark. Gradually my consciousness, astral and physical, left me. Later I became uncomfortably aware that I was cold—cold with lying on a stone slab in the freezing darkness of a vault. Probing fingers of thought in my brain, 'Yes, he has returned to us. We are coming!' Minutes passed, and a faint glow approached. Butter-lamped. The three old abbots. 'You have done well, my son. For three days you have lain here. Now you have seen. Died. And lived.'

To render their magic more easy and successful, many followers of this type of Tantra live within the aura of death. They make their homes in the tombs or underneath funeral pyres.

More, they surround themselves with such gruesome relics of the dead like charred bones, shrouds, eyeballs, testicles, tongues and skulls.

"Graveyard is important to achieve *siddhi* (knowledge)", asserts Fetkarini Tantra and this is something agreed upon by all different schools of Tantra. Even today, Tantrics use cremation grounds to meditate—sometimes on the rotting corpse. Many Buddhist Tantrics in Tibet and Nepal wear flayed-off skins or bones of animals or men, and flourish blood in cups made of human skulls, play on flute or trumpet made of human thigh or forearm bone, carry flying knives (*gri-gug*), axes and swords.

The famous *gChod* ritual performed by individual Tibetan monk, far from human habitation, symbolically butchers his body by disecting the body of a dead person—man or woman—and feeds it to the spirits and demands it to answer his questions and at the same time himself partaking the flesh of the corpse.

It is not unusual to see rich and even princely Tantrics meditating on a substitute for "nasty" reality, as a carpet woven with a skull design and on a rock under which human skulls are enclosed.

It is these theories and other akin to them which have determined the choice of the places deemed proper as exercise ground for mental wrestling with occult adversaries, as well as the peculiar form of the rites to be practised on these occasions.

The most fantastic rite is of course *gChod* (cutting off). It is performed by one person only, and it has been so cleverly devised that it terrifies the novices. In some cases even hardened Tantrics have gone mad or even died while engaged in its weird performance.

It is usually carried out in a cemetery or in the wild. The best site is the one connected with a tragic event like a suicide or murder. The whole *gChod* rites are designed to stir up the occult powers, and wake up the spirits which allegedly exist in such places. Further, it is claimed that these spirits have been bound to these places because of the generating influences of the past deeds or by the concentrated thoughts of many people on such events even though they may be imaginary.

So great is this force that the performer may actually see himself surrounded dy spirits. There is little doubt that auto-suggestion and visualization play a great part in *gChod* rites. Even then, the test proves too hard for many who have gone mad or even died.

During the rites, the performer dances a ritual dance, rings the bell (*dorjee*), and cuts the corpse up with the magic dagger (*phurba*), and rhythmically beats a small drum (*damaru*) and blows the *kang-ling*— a trumpet made of human femur or human thigh bones.

The performer blows upon his human thigh bone trumpet, calling the hungry spirits to feast upon his body. He imagines that *Kalika* is present and this feast offering is for her and her powers to death. He rings the bells and beats his drum. The deep-voiced

dong-dong sound increases till it engulfs all, and the performer is completely hypnotized.

Taking the dagger in his right hand and the human bone trumpt in his left hand, the performer dances the ritual dance to the east, to west, to north and to south. While dancing, the performer keeps up a monotonous chant: "I trample down the demon of pride, the demon of anger, the demon of lust, the demon of stupidity." Each exclamation of "I trample down" is accompanied by beating of the drums louder and louder.

Hereupon, in a greatly hypnotized state, the performer with one stroke of his ritual dagger cuts off the head of the corpse and offers it to the troops of ghouls which he believes crowd round for feast.

Whereupon he begins to chant: "I pay my debts! As I have been feeding on you so feed upon me in your turn! Come, ye hungry ones, and you that ungratified desires torment! In this feast offered by my compassion, my flesh will transform itself into the very objects of your craving. Here I give you a banquet, both red and white meat, healing medicines for your hunger! Eat! Eat!"

Saying this, he severs the limbs of the corpse, skins it, and rips open the belly. Tantric gurus who have performed *gChod* rites swear that the spirits actually feed upon the dead body and masticate noisily."

They further claim that as the spirits are eating the corpse, the performer feels each and every bite, as if the spirits are bigtin his (performer's) body.

The performer feels intense pain and fear. He urges the ghoulish spirits with the words of unreserv-

ed surrender:

"For ages, in course of thousands of renewed births, in this and in other world, I have borrowed from countless beings—all the cost of their welfare and life—food, clothing, all kinds of services, favours to sustain my body, to keep it joyful, in comfort and to defend it against death. Today, I pay my debt in full, offering for destruction this body which I have held so dear.

"Here, eat! Eat! I give my flesh to the hungry, my blood to the thirsty, my skin to clothe those who are naked, my bones as fuel to those who suffer from cold. I give my happiness to the unhappy ones. I give my breath to bring back the dying to life.

"Shame on me if I shrink from giving myself! Shame on you, wretched and demoniac spirits, if you do not dare to prey upon it . . . Eat! Eat!"

As the vision of the demoniacal banquet vanishes, and as the laughter and the bites of the spirits fade away, utter loneliness takes over. Now the performer must imagine that he has become a small heap of charred and useless human bones that has emerged from black mud (earth)— the mud of misery, of moral defilement, of harmful deeds to which he has co-operated during the course of numberless rebirths.

He must realize that the very idea of sacrifice is only an illusion, an offshoot of the sin of pride. In fact, he has nothing to give away, because he is nothing, absolutely nothing, void. These useless which have emerged from black mud, symbolize the destruction of the phantom ego 'I.'

The fascination, the peculiar attraction of this austere fact is truly impressive. "When a man has relinquished all, he becomes a true *Siddhi*," Tantra says.

Be that as it may, some Tantrics undertake tours to perform *gChod* near a hundred and eight lakes, and a hundred and eight cemeteries. To achieve it they spend years wandering all over the country.

People may ask that if the devotee has already offered to *Kalika* all he possessed, where is the necessity of re-offering again and again as many as one hundred and eight times?

Tantra has an explanation for this. It claims : "The sea, despite its depth, is full of waves. Similarly, notwithstanding that love is deep, it is constantly restless. Such restlessness is a natural characteristic. To whom I love with all my heart, and at whose feet I have offered my all, to her, nevertheless, I desire to offer it again and again."

5

Secret Aids to Solve Your Problem

"Only when united with Sakti has Siva the power to create."

TANTRA MANTRA

IN Tantra, number 10 is a mystic, esoteric sign. Number 1 means an erect *lingam*. Number one signifies that a man without a woman is one—alone. an insignificant non-entity.

Tantra states that the world had nothing before India introduced zero in numerics, signifying *Sunya* meaning void or yoni or womb—"the entrance to the universe or God, with no beginning, no ending, representing the past, the present, the future and whatever is beyond time." Thus, the number one and zero together, or 10 means many—the whole universe.

In Tantra (now it has become a separate science called numerology), there are only nine numbers. All the other numbers are repetitions or additions of number one and nine. For instance, 19 or 28

are addition of 1 plus 9=10 or 1, because zero is an infinitive and not really a number as such. Similarly 28 is the combination of 2 plus 8=10 or 1.

And 11, 12, 13, 14 and all other numbers are additions or combinations of numbers as 11 is 1 plus 1=2; 12 is 1 plus 2=3; 13 is 1 plus 3=4; 14 is 1 plus 4=5 and so on.

Further, according to Tantra, every moment we are surrounded, governed, guided, misguided and at times even harassed by numbers. The universe is governed by occult influence of numbers and the numbers affect the individual for every event (either the date or the time) : our life is controlled by numbers, and there is a method by which one can be guided by the right numbers to get the right results to help us to get a fairly accurate idea of our drawbacks, and how to remedy them in future.

In every walk of life there are innumerable instances to show that it is not always the best or the brilliant man who gets to the top. In fact many times the opposite is more often true. This is generally attributed to luck. Tantra shows a way of how to control this luck. Long before man made his creeds, or civilizations, their laws, our ancient Tantric sages, working without telescopes and computers, calculated that the precession of the Equinoxes takes place every 25,827 years; our modern science after labours of hundreds of years has simply proved them to be correct.

Those wise men of India came to the conclusion that just as the moon influences the waters of the oceans and sun-storms affect radio-waves so also

the moon and other planets influence human beings. Their judgment, together with the length of what is now called the cycle of years of the planets, has come down to us from the dark night of antiquity, and that too, by our modern appliances has been proved correct.

Tantra tells us that from the day we are born one unalterable number attaches itself to us. That number is the date of birth. If we take this number in conjunction with our name, we can control and guide our luck, because, says Tantra "there are lucky days in any month of the year when vibrations will be favourable."

Tantra informs us that the person will be lucky, successful and happy if his date of birth and the name numbers vibrate favourably with each other. Just as favourable numbers coming together make people successful, happy and lucky, so also when unfavourable numbers are brought together, set-backs, disasters, unhappiness and misfortune occur.

Tantra unfolds the secrets of planets by giving every alphabet a number of value for each letter. It is the best system known for anyone interested to improve his luck, and, also for gaining what is loosely called personal magnetism. There is enough evidence to prove that favourable co-ordination of the date of birth with the numbers of the name will bring positive and distinct influences. The numbers given to Latin alphabet are :

A = 1	D = 4	G = 3
B = 2	E = 5	H = 5
C = 3	F = 8	I = 1

J = 1	P = 8	V = 6
K = 2	Q = 1	W = 6
L = 3	R = 2	X = 6
M = 4	S = 3	Y = 1
N = 5	T = 4	Z = 7
O = 7	U = 6	

According to experts only one name or surname, by which a person is mostly known must be added together to give the Key number which is helpful to the birth number; thus co-ordinating the planet's influence to the date of birth and setting in motion some mysterious laws of vibration—which even if we do not understand, we must admit do exist even in such so-called inanimated objects as crystals, molecules and atoms.

What happens if the name number does not accord with the birth number (date)? It can be made to agree by adding and/or deleting an alphabet or by addition of an initial or an alteration in the name so that both give the favourable vibration, and persons should endeavour to carry out their plans and aims on all days that fall under their own number.

Tantra warns not to enhance the vibrations of the birth numbers *4* and *8* and to take the name number from one of the more fortunate series, such as 1, 3, 5 or 6. "Numerology for everyday use is not at all difficult to master," said a Tantric Acharya. According to him, the best name numbers for different dates of birth are as follows:

Date of Birth	*Best Name Number*
1, 10, 19 or 28	1, 2 or 7
2, 11, 20 or 29	2, 7, 1 or 4
3, 12, 21 or 30	3, 6, 9.
4, 13, 22 or 31	1, 2, 3, 5, 6 or 7
5, 14, 23	5 and any other number but as secondary.
6, 15, 24	5, 3 or 9
7, 16, 25	7, 1, 2 or 4.
8, 17, 26	1, 3, 5 or 6.
9, 18, 27	9, 3, or 6.

So much for Tantra-astro-numerology. Tantra covers almost everything under the sun. It generally taken to mean rituals and aids taken and performed to achieve definite objectives. They are many, running into several millions, and—their origins forever buried in the sands of time.

Many Tantric Acharayas claim that : "Perhaps their secrets were revealed to man by his more than close connection with the 'God force' that called life into being."

In the secret erotic world of Tantra, there are *mudras* which are gestures made by the hands and positions of the body employed either as worship or used as codes. These languages are divided into two—hand signals and languages of fingers. They are not understood by outsiders. Given below are these closely guarded *mudras*.

Tantra : hand signals.

Fig. 1
All clear, all safe.
You can come in now.

Fig. 2
Do not talk to me now.

Fig. 3
I want to talk to you, but privately.

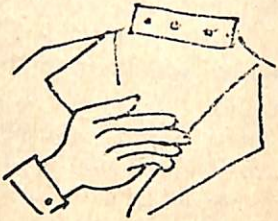


Fig. 4
I am ready—all heated up.

Fig. 5
Tonight

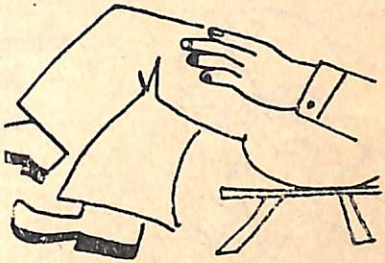


Fig. 6
There is a *Chakra-pùja* meeting.

Fig. 7
Let us pray. Homage to Kali.

Fig. 8
I follow Tantra. I am a member.

Fig. 9
I am a Priest.

Fig. 10
Be silent.

Fig. 11
Male Trinity

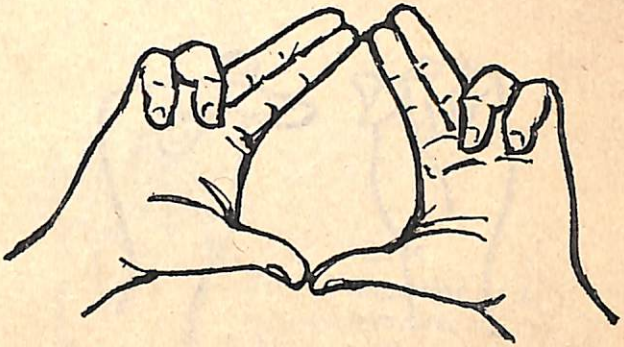


Fig. 12
Tantrik symbol of *yoni* through which worshippers gaze at sacred objects.

Fig. 13
Male and Female symbol. The *yoni* is shown by the thumb and first finger. The three upright fingers signifies the male trinity as shown in Fig. 11.

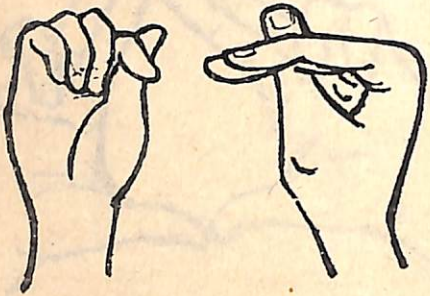


Fig. 14
Sexual intercourse symbol. Usually initiated by male, requesting a female.

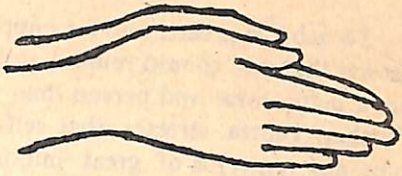


Fig. 15
Male request for a sexual intercourse.

Fig. 16
Female requesting for a sexual intercourse or showing willingness at the male's request—see Figs. 14 and 15.

To achieve greater and far happier sex life, Tantra asserts that you should remind and *believe* that you are a better lover and person than you think you are. Further, Tantra stresses that self-love (the normal type, not vanity) is of great importance. The man or woman who stops loving himself or herself also stops loving others. See yourself the way you want to be. Condition yourself. Believe strongly that you are capable of performing sexual act to the satisfaction of your partner, of loving and making your partner feel loved.

"If one begins by loving a living creature, one can end only in love for all living creatures," reads a *mantra* of Tantra.

6

Om Symbol of Universe

"Divided in two parts, I create".

DEVI BHAGAVATA

WHY is sex-energy-force so important in Tantra ? Tantrics point out that sexualunion has been worshipped in nearly all countries. Even gods are supposed to have mates, like Brahma and Maya, Siva and Parvati.

In no country of the world has the worship of the powers of nature as symbolized by the union of the male and the female been carried to greater excess than in India. The *lingam* (male) and *yoni* (female), and various symbolic combinations of the two, are worshipped by millions of devotees, as representative of Siva and Sakti cult.

Therefore, this worship is really the worship of the female power of nature as manifested in Sakti or energy force of God Siva and under his various female counterparts known as Parvati, Devi, Durga,

Bhavani, Meenakshi, Kali or Mahakali.

Tantrics stress that the symbol of 'Om' (some spell it as Aum) and 'Omkar! antidates probably every other symbol that has managed to survive today.

Further, they assert that millions in India, South East Asia, Nepal, Mangolia, China, Japan and in the ancient civilizations of North and South Americas, believe that 'Om' or 'Omkar' is a mystic symbol emphasizing the union of the male and the female.

Although different theories are propounded on this subject by different schools of thought, whatever the difference, there is complete unanimity among the millions of Hindus, Jains, Buddhists and almost all inhabitants of the eastern world in recognition of 'Om' as the symbol of eternal energy-force, the root of life and the base of all creation from the invisible atom to the vastness of the universe or God or infinitive, with no beginning and no ending, thereby representing the past, the present and the future.

According to Tantra "Om is capable of freeing the Jiva or soul, from the bondage of birth and death".

Tantra, further points out that:

1) In chaste Sanskrit, even the name of God or 'Om' and 'Omkar' was written in soft clay-before Devnagri script came into being, as shown in Figure 1. Figure 2 shows the symbol of 'Om' or 'Omkar' as it was written on palm leaves and, even at present.

2) So in fact the word 'Om' is derived from the union of the male or *lingam* as signified by the first letter as shown in figures 3 and 4 with that of female

or *yoni*, as signified by the second letter (figure 5).

Jaya Raja, scholar, and author, in his well-documented book *The Soul of Symbols*, wrote:

The symbol of 'Aum' is a codic device adopted by ancient seers of Bharatavarsha to convey the secrets of the universe to the seekers of light.

When ancient seers were faced with a question 'How is the Universe?' they replied, 'I am Aum', as represented by the union of the two, the process by which the whole world has come into existence.

The learned author also points out that if the symbol of 'Om' is turned around, it represents the pose of prayer (person with up-lifted hands).

Let us return to 'Om' or 'Omkar' with reference to the symbol of male and female union. Ancient Indian saints, sages, seers, and yogis wanted to leave

no doubt in people's minds and made it clear by showing above the symbol of 'Om' the number nine as written in Sanskrit.

Sanskrit nine as was written in soft clay.

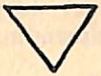
Sanskrit nine as was written on palm leaves and, even today.

It may be noted that the symbol of arrow head and/or Sanskrit signifies, symbolically, "lying in company", or the union of male and female. Figures 7, 8 and 9 depict the Sanskrit nine and arrowhead.

One school of thought maintains that the *chakra* or circle or zero symbolizes the sun which is the fountain of life and light. The other schools of thought preach that *chakra* is in fact the symbol of female or *yoni*. They assert that the very shape of *yoni* or circle is like the infinitive (undestroyable, imperishable and eternal), which "like God has no beginning, no ending, thereby representing the past, the present and the future."

According to Tantra yoga and Hatha Yoga *yoni* is also symbolized by an inverted triangle or with an inverted triangle with a slit, as shown in Figures 10 and 11.

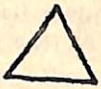
In Tantra and also in other worship of sexual union, the pubic hair in female is symbolised by an inverted triangle or with an inverted triangle with a slit. Given below are the two triangles, Figures 10 and 11.



Inverted triangle

Inverted triangle with a slit.

Likewise the pubic hair in male is symbolised by an upright triangle or by a triangle with a line or *lingam* at the centre of base—which seems when the *lingam* is erect—as shown in Figures 12 and 13.



Upright triangle

Upright triangle with a line: at the centre of the base. signifying the erect *lingam*

"Therefore," Tantrics sustain that "even the Star of David (Fig. 14) is in fact the union of male and female as symbolised by the upright triangle male) with the inverted triangle (female)".

They even go further and assert that the symbol Cross . . . and its more sophisticated form Swastika is derived from the fusion of two, male and female triangles as shown in Fig. 15.

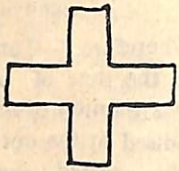
The symbols of cross and Swastika are proably the most ancient of symbols of God that the earliest men evolved to worship the Creator.

Not only that, Tantrics further establish that the Indian Swastika, widely used as an auspicious sign by the millions, symbolises "transcending fusion of bhoga and yoga".

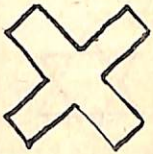
The sign of Cross and Swastika has been discovered at many places not only in the old world but also in America, where too it was regarded as an auspicious sex-energy-force sign by most of its original inhabitants.

The principal forms of the Cross and its combinations extend to 385 varieties. Although it is not the purpose to give here the history of crosses, the principal forms of crosses are shown by way of introduction to a study of Swastika as the sex-energy-force as symbolised by Tantra.

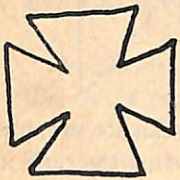
Latin Cress



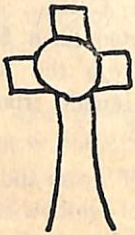
Greek Cross

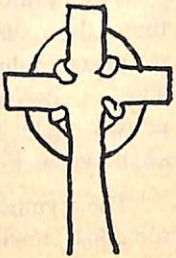


St. Andrews Cross

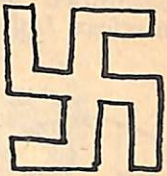


Maltess Cross





Two types of Celtic Cross



Carbic Swasticals Male Swastika Female Swastika

There is enough evidence of the existence of different forms of Crosses and Swastikas used as sex-energy-force worship throughout the world.

Colonel Garrick Mallery in the Tenth Annual Report of the Bureeu of Ethnology submitted 800 pages with 1,300 illustrations, dealing, not specifically with Swastika, but in general terms, the Cross. Colonel Mallery's well documented work proved two curious facts which are :

(*1*) That cross and Swastika existed and were worshipped as representing sex-energy-force long before Columbus.

(*2*) Even today, the American Indians use this sign of sex-energy-force with the knowledge that has long since died in other parts of the world.

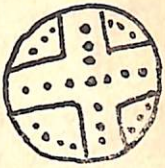
Credence is lent to the above by Count Goblet d' Alviella, who, explaining the meaning of Cross among the North American Indians, in his book *La Migration des Symbols*, wrote :

It is nevertheless indisputable that the pre-Columbian Cross of America is a *rose des vents*, representing not only the four directions whence comes the rain, but also the sexual union of male and female.

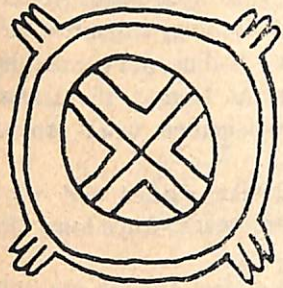
Given below are the various forms of crosses, worshipped as sex-energy-force among the north American Indians, from the Greek Cross to Swastika:

Greek Cross

Greek Cross

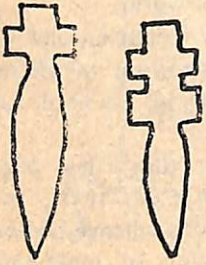


Cross on shell or shield.

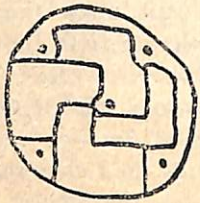


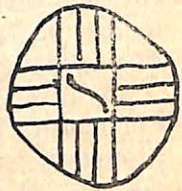
Greek Cross

Cross on copper shield

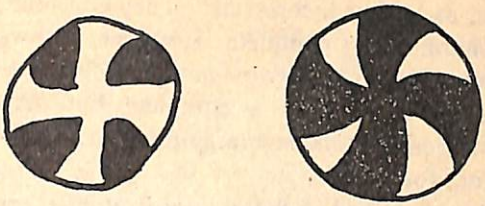


Latin Crosses (copper)

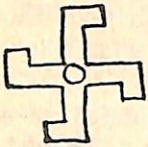




Swastika on shell and shield



Swastikas on pottery.



The symbol of Swastika shown in Figure 36 is in fact divided into two parts, as shown :

The upright triangle, shown in Figure 37, is formed by the top half of the Swastika symbolizing lingam who with the three points unites in himself the attributes of purity, truth and justice.

The inverted triangle, or the female triangle (Figure 38) formed by the bottom half of the Swastika, is Siva's consort Sakti or Parvati, with the same attributes.

The sign and/or symbol of Swastika is also called the "Cross of the Four Great Gods". One school of thought believes that Swastika is based on polyandry, which is common in Tibet, Nepal, Bhutan, Sikkim and many parts of India.

Buddhist philosophers consider the single character as half or incomplete. They consider compound characters as complete. However, as Swastika is in fact a fusion of two—male and female—it is considered not only as a complete but also as a natural formation, of sex-energy-force from which all life springs forth.

This is explained in detail by a Buddhist priest of Tang Dynasty, Tao Shih by name, in his monumental work entitled *Fa Yarn Chu Lin*. Not only that, Tao Shih even emphasised the original Buddha as "having a mark of Swastika on his breast".

The symbol of Swastika was considered as a symbol of sexual intercourse between gods and goddesses and thus was considered so sacred in China that according to recorded history of the Tang dynasty (620-906 A.D.), by Lui Hsu and others of the Tsin dynasty, a decree was issued by Emperor Tai Tsung (763-779 A.D.), forbidding the use of Swastika on silk fabric manufactured for any purpose. Further, Fung Tse, of the Tang dynasty, records a practice among the people of Loh-yang to endeavour, on the seventh of the seventh month of each year, to obtain spiders to weave the Swastika on their web. Kung Ping-Chung, of the Sung dynasty, says that people of Loh-yang believe it to be good luck the Swastika woven by spider over fruits, especially melons, and eating of such melons guarantees "enhancement in sexual powers".

Higgins, in his *Anacalypsis*—a rare work, almost an encyclopedia of knowledge—states that the very name Lama (official name of the governor of Tibet),

comes from the ancient Tibetan word for cross or intercourse.

Learned scholars of Sanskrit and Pali call Swastika as symbol of the third eye. Tantra calls it "sacred temple of *yoni.*"

Since the dawn of time in almost all civilizations, Swastika has stood for energy-force. It stood for the Jupiter, Tonans and Pluvius of the Latins; the Thor of the Scandinavians; footprint of Buddha, engraved upon solid rocks on the mountains of India.

Swastika and its parental form 'Om' have an intimate relation to the Lotus sign of Egypt and Farohar cross of ancient Zoroastrians of Iran. The sketch of Farohar is given in Figure 39.

Farohar—Cross or Omkar of ancient Zoroastrians

Scholars have seen in the symbol of Swastika and 'Om' many things, but its appearance on the person of certain goddesses-Artemis, Hera, Demeter, Chaldean Nana, Laxmi, Parvati, Durga' and Kalika, denotes a sign of fecundity : generative principle of mankind making it the symbol of the female. Tantrics recite the words *Swastika mangala-dravya* before the commencement of sexual intercourse.

Lest we forget, it must be mentioned again that Swastika is only an off shoot of Om and/or Omkar.

"Om is the whole world . . . past, present and future . . . all is Om", whatever else transcends time . . . is "Om". And so "By joining the breath to OM one may go aloft up to Susumma . . . two *Brahmans*, the sounding and the soundless . . . the great void-tranquil, soundless, fearless, fearless, beyond sorrow, blissful, immovable."

Perheps the second most commonly used *mantra* is *Om mani padme hum*. In simple terms it is a *mantra* of union and bliss. For example 'Om', the root syllable of beginning and end, the total reality; mani meaning jewel or *lingam*. (male organ) : and padma means "in the holy lotus (*yoni*)"; and hum, the nuclear mantra of highest force.

7

How to Awaken Kundalini

"Sexual union is the root of supreme creative energy—the Will of Life !"

TANTRA MANTRA

WHAT is *Kundalini* ? The short answer is—nobody really knows for sure. Both here and in the West, science and yoga are searching for a better answer. After extensive study and serious research by international authorities new facts are emerging about the mysterious *kundalini*.

One of the most important facts, as far as the Western world is concerned, was discovered in 1890. That is when Sigmund Freud (1856-1930), founding father of psychoanalysis published his theory that virtualy all our actions and reactions and emotions spring from the basic sexual urge. Although Freud's work had a profound effect on the scientific world, later psychologists were forced to tone down or abandon this basic-sexual-urge theory, because of

the pressure from the church and the built-in inhibitions of the Victorian era.

With the result, today's psychologists and even yogis call the basic sexual urge as sex stimuli, or love motivation, or as life principle. Tantra called this basic sexual urge as *kundalini*—the serpent power, or the "coil power" or the "creative sex energy." To keep the mental, vital and physical movements under control and to master the emotions. Tantra teaches concentration upon this dynamic and cosmic power which lies dormant at the base of the spine.

According to Tantra, "the *kundalini* is encased in a beautiful triangle, three centimetres below the genitals and three centimetres above the rectum spreading over four centimetres. It is red and white in colour. It is also known as *adhar chakra*," says *The Tibetan Yoga Secret Doctrine*. In India, the *adhar chakra* is mostly known as the *mooladhara chakra*.

Although *kundalini* is said to be at rest, it can strike like lightning. Its awakening is fraught with disaster unless the individual concerned can keep it under control. So in all works of Tantra, the awakening of *kundalini* is a closely guarded secret.

As one Nepali pandit of Tantra said: "Virtue is not a condition precedent for acquisition of *siddhis*. So, if they fall into wrong hands, they might release the force of *kundalini*, which would be difficult to control. Further, the control of *kundalini*, for good or evil, requires many things. Perhaps, the most important are the sturdy health, powerful sex organs and vital control over the mental powers. To awaken *kundalini*, it is absolutely necessary to regard woman

not as an object of animal passion, but to respect her—bordering almost on adoration and worship. "Lust for the sake of lust, is the greatest enemy of Tantra" says one *mantra*.

Tantra asserts that to awaken *kundalini*, control of breath is essential. It also teaches that an individual breathes on an average 21,600 times a day. However, most people do not breathe deep or hard enough to get the real benefit of this life-giving force. Most people, unfortunately, breathe in "suck-blow, suck-blow" manner. They carry on, most of their lives, panting, starving the body and brain of oxygen.

One of the easiest ways to acquiring tranquillity, poise, self-control, soothing of jingled nerves, is by breathing in a regular pattern known as *pranayama*. *Prana* means breath or life-force or vital air, and ayama means its control. *Pranayama* consists of inhaling, withholding, exhaling and suspending of the vital airs.

Tantra stresses that *prana* is the nexus joining the mind, the body and the sexual energy and that they are intimately related. So the control of one affects the other three. Control breath and one can control the controllable mind or the sex-energy—both indispenable for meditation, concentration, development of will-power and imagination.

How to perform *pranayama*?

As *pranayama* is rather a difficult exereise, a beginner is advised to practise it by closing his nostrils. Given below are the four steps of *pranayama* which a beginner may practise:

(*1*) Close the right nostril with the right thumb. Inhale very slowly, steadily, with the left nostril, taking at least 10 seconds to complete the air intake, and—then cram in a little more.

(*2*) When you have inhaled as much air as you possibly can, retain the air by closing both nostrils with the thumb and first finger of the right hand. Hold the breath for 10 seconds.

(*3*) Slowly, very slowly, steadily, exhale completely through the right nostril, closing the left nostril with the first finger of the right hand, and—then squeeze out some more air. Take at least 10 seconds.

(*4*) When you feel that your lungs are about to burst, suspend the intake of air for 10 seconds more by closing both the nostrils with the thumb and the first finger of the right hand.

Practise *pranayama* regularly, at first retaining each breath for only 10 seconds and performing 10 to 20 repetitions. Slowly increase this to 32 and retaining each breath for 32 seconds. A more advanced form of *pranayama* is to repeat the word Om, instead of counting seconds and withholding each breath till the count of 32 'Oms'.

Masters of *pranayama* can so control their breathing that one feels that there is no heart-beat. Although it might appear that the heart has completely stopped, it is not so. One may say the heart is in fact hibernating. The heart is alive but seemingly not functioning. Doctors are not able to detect the heart-beat with a stethoscope, not even with the magnified phonoscope. Yet the functioning of the heart goes on.

By *pranayama* "the body becomes healthy and likeable and emits a pleasant odour, and there will be good appetite and digestion, cheerfulness, a good figure, courage, enthusiasm, and strength," writes Ernest Wood in *Great Systems of Yoga.*

In Tibet Tantric Lamas who have awakened their *kundalini* carry out the famous *Tammo* ritual which arouses the inner fire for all sorts of magical purpose, including keeping warm in the snow.

Pranayama is time tested method not only for spiritual well-being but is also a great rejuvenating force for physical and mental and spiritual benefits. Many claim that by *pranayama* almost all types of ailments are destroyed within a short span of three months only and makes one clear-headed and gives a reserve of Sakti. This is due to the fact that part of the vital energy gets involuntarily stirred up in that part of the body called *mooladhara* which is the seat of *kundalini.*

It is idle to suppose that through mere closing of the eyes while practising *pranayama*, one can realize and receive the benefits of *kundalini*. However, the study of *pranayama* is absolutely essential because through breath-regulating a major part of the creative-energy is retained and stored up and this reserve creative-energy can be utilised to awaken the *kundalini*. How can this be achieved ? The transition is ultimately to be from laziness to wisdom, which is intelligent orderliness. This follows the triple training which the Tantra system applies to almost every discipline—the triple course beginning in sluggishness (*tamas*), going on to activity, even

restlessness (*rajas*), and ending in orderliness (*sattwa*).

Most people do not breathe deep or hard enough to remove the stale air in our lungs; that air which is at the bottom becomes staler and staler. With the result our bodies are starved of oxygen. "Under the circumstances, the current of energy flowing downward to strike at the *kundalini* is inadequate to awaken her," writes Ajit Mookerjee in *Tantra Asana*.

To remedy this, Tantra suggests that both while exhaling and inhaling there must be pressure on the diaphragm so that *kundalini* is excited. This exercise also improves the genital organs and sexual performance both in man and woman.

Although this exercise looks difficult it is not so. The easiest way to do this exercise is to lie prone on the ground or bed. Loosen any clothes which hinder free breathing. Inhale, taking in as much air as you possibly can. Expand your chest, take in a little more air. Expand your stomach, and cram in a little more air. Withhold the breath for 10 seconds.

Then suddenly collapse chest and abdomen, compress your chest and abdomen, forcing the air to strike at *kundalini*—at the same time withholding the air and tightening the genitals. Hold for 10 seconds. Exhale, forcing your lungs in. Hold for 10 seconds. Finally suspend the air intake for 10 seconds more. Repeat this about 10 times. Rest for about half-a-minute. Then repeat again. Do this three times or three sets. With practise this exercise can be performed even while sitting or standing.

The other methods to awaken the *kundalini* are

far more difficult. Tantra advocates that all force and energy, whether expressed as intelligence of mind, gravity, electricity, cosmic, muscular, etc., is same in essence—different only in forms of expression. However, *kundalini* or sex-energy-force, Tantra claims, is the most potent.

On this theory, stand erect and contract the genitals and the pelvic region. At the same time, think of sex, believe that you are actually performing sexual intercourse. Keep this rigidly erect position and sex thought, till the whole body becomes hard, unyielding—stiffening and contracting every muscle. "This will release the mighty force of *kundalini*, and *kundalini* will fuse into the mental force-expression and act upon problems and personality," asserts Tantra.

Two decades ago, scientists, doctors and learned men of the West would have unitedly called the power of *kundalini* as nonsense for there was no proof. Today, *kundalini* is being investigated by a great number of scientists and research workers, because it has been found to be true.

Paul Goldin, the world famous parapsychologist, in an exclusive interview told me : "I became almost obsessed with the idea that there must be a path which could unite science of the West with the mysticism of the East. My interminable research proved that this potential basically lies within the area—for want of better word, we call it the sixth sense." Goldin further explained : "As a qualified psychologist interested in behavioural patterns and conditioned reflex therapy, I originally treated

many patients utilising behaviourist techniques. It can now be fully appreciated that the student may achieve full control over his nervous system in a period of not more that eight to ten short weeks. Compare this with the *yoga* addict, who learns to control his brain waves, and consequently, his body functions, in a matter of years !"

Tantra, then has opened the doorway into our minds, bodies and into our souls so it seems. It has shown us simple and speedy methods and has given us the knowledge and power by which we may explore our innermost thoughts and feelings.

The man who has learnt to awaken the power of *kundalini* is a changed man—almost an organic scientific instrument, like a human barometer for measuring the internal atmosphere. But that is only part of the total benefit.

It is worth noting that spiritual practices at higher levels and planes of consciousness are principally internal, and at a certain stage, exclusively internal. The *pranic* energy cannot be stored anywhere in any part of the body, but only in the *mooladhara chakra* or centre which as stated is the abode of *kundalini.*

In most cases, after performing the exercises mentioned in this chapter, the *kundalini* is awakened and rises up along the spinal column into a little higher centre called *swadhishthana chakra.* This *chakra* is important because of the energy liberated from here gives vital force to the organs in and around the genitals and in the lower part of the abdomen where internal secretions are produced to

keep body healthy and vital.

A little more practice of *pranayama* and the exercises mentioned in this chapter to awaken *kundalini*, and it rises from *swadhisthana chakra* into the centre of the abdomen, called *manipuraka chakra*. In most cases, *kundalini* rises only up to this *chakra* and remains there. This by itself is a great achievement. People who have awakened *kundalini* to *manipuroka chakra* are far above the average human beings in sexual, physical, mental and spiritual controls. They can lead healthy and happy life. My advice is to let *kundalini* remain permanently in *manipuraka chakra* and not try to raise it higher. In fact very seldom *kundalini* rises higher. When this happens, it comes to the next *chakra*, around the heart region, but along the spinal column. This *chakra* is called the *anahata chakra*.

When *kundalini* reaches *anahata chakra*, trouble begins. At lower *chakras*, the person concerned can lead a happy-go-lucky, healthy, physical life; live in the consciousness associated with the three lower *chakras*.

But once the *kundalini* begins to rise and radiates through, *anahata chakra*, the person leaves the realm of physical and enters the para-normal domain, on the periphery of spiritualism. The person concerned becomes emotionally upset and disturbed. At times the person becomes so distressed that he cannot distinguish between right and wrong, between good and evil. This is because of the duel between the conventional way of life and the Higher Mind or what is called in modern-day parlance as the Infinite

Intelligence.

Almost always, centres higher than *anahata chakra* do not open. However, in very few cases, *kundalini* rises to *vishudhi chakra*, situated around the neck, back of adam's apple but located in the spinal column.

When *kundalini* reaches *vishudhi chakra*, the person concerned begins to get spiritual experiences, and—when *vishudhi* becomes active, one can hear voice from the Higher Mind.

"One hears, actually hears. This hearing is of a peculiar type which is not possible to describe easily. It is an experience," says Dadaji in *The Discourse*. Dadaji further explained that the higher than *vishudhi chakra* is called *ajna chakra*. This chakra is situated between the two eyes, but deep inside, at the pituitary gland. Doctors and scientists do not yet know the use and function of this pea-size pituitary gland.

According to Tantra, when *ajna chakra* opens, it opens the third eye and one is able to see as "no human eyes can see; not merely miles away but even see the other side of the world. Not only the other side of the world but even beyond; beyond the world and even beyond the solar system."

Higher than *ajna chakra* is the centre located a little behind the pituitary gland and a gland which is called the pineal gland. This particular *chakra* is known as *sahsrara chakra*—the thousand-petalled *chakra*. The opening of this *chakra* is the top of the head, that is, the highest opening.

The opening of *sahsrara chakra* is extremely rare. At this level of liberation, the person concerned has

already achieved *siddhis* or seemingly miraculous and mysterious powers. However, he has still not achieved the realisation, or real liberation. That knowledge is given only to the spiritual masters or genuine *satgurus*.

8

Secrets of Gods Revealed

"Both suffering and joy are a path of life, so why not make religion pleasant ?"

SAMBHU MANTRA

TANTRA has influenced the mind of man, for good or evil, since pre-Vedic times. The *Sakti* force of *Prakriti* and *Purusha*, male and female in Hindu Tantra; and *Prajna* and *Upaya*, wisdom and means in Buddhist Tantra, are elements of Ultimate. Yet its deeper knowledge is not easily available to public. Even masters of Tantra keep their science a closely guarded secret.

The literature of Tantra is prodigal, and mysterious. There are 52 known Sakti centres in India where Tantra is taught and practised. Of the 192 schools of Tantra 164 Tantras belong to *Vishkukranta*: 64 Tantras to *Rathakranta* and 64 to *Asvakranta* Tantra. Further, there are 90 million Tantric *mantras* derived from 51 letters of Devanagri script

for achieving union with the Infinity.

Buddhism has four schools of Tantra: (1) the Tantra of Activities (*Kriya*); (2) the Tantra of Application (*Charaya*); (3) the Tantra of Perfection (*Yoga*); and (4) the Tantra of Supreme perfection (*Anuttara Yoga*) giving "magical rites, powerful spells, complex symbolisms and meditation." To a modern mind this might sound a bit odd—a lot of mumbo-jumbo. But it is not so. Scientists have proved the truth of Tantra claim that each thought-wave influences the mind; each mental vibration affects the life and each emotion affects the soul.

Further, according to Tantra, other scriptures are like a common woman (prostitute) available to all, but the doctrine of Tantra is like a respectable bride, and to reveal her amounts to death. The key to its secrets is through initiation into Tantra.

Notwithstanding the difference among the people in the Orient about the nature of woman, there is complete unanimity about their recognition of her power. Moreover, the active principle of the universe is described as female by *Saktas*, a powerful and widely distributed sect.

The *Saktas* are divided *Dakshinamargis* or the right-hand worshippers, who are many and *Vammargis*, or the 'leftist' worshippers of the script called Tantra.

This description is not quite correct, because the word Tantra is derived from the root "*tan*" which means "to spread out."

Dakshinamargis worship *Sakti* publicly. Their worship is of a common type like offering flowers,

burning oil lamps, and praying.

The *Vammargis* on the other hand insist on complete secrecy in worship. They believe that *Vedas* and other scriptures are too antique for this modern world. Tantra makes worship attractive by welding religious virtue and pleasure together.

For this reason, unlike other religions, it has never advocated suffering in this world to achieve heaven in the next. Far from it, to make religion pleasant, Tantra prescribes worship through five elements, or fundamental principles, called *Makaras* or simply 'K's, like *Madya* or liquor, *Mansa* or meat, *Mataya* or fish, *Mudra* or coin and *Maithuna* or sexual intercourse.

Tantra teaching can be described as an integrated mixture of diverse elements originating from a lofty, speculation, but its methods are down-to-earth. In this, mind plays a very important part. "A man can achieve almost anything, surmount any difficulties, if he trains his mind," runs a Tantra saying. An unknown prophet wrote in the Old Testament: "As He thinketh in his heart, so is he."

"Therefore," scientists stress, "when the brain's enormous potentials are fully enlivened, it should not be difficult for us to solve almost all our problems, espeeially of ill-health, mental illness and prevent physiological and neurophysiological disturbances.

The scientists have also found that the human brain has intrinsic rhythms whose function appears to be the organisation, timing and distribution of information within the neuronic network. The orderliness

of the rhythms is known to control the adaptability of the organism. For example, the stability of alpha rhythm is correlated with a reduction of anxiety and superior psychophysical performance. Further, scientists inform us that the human mind is divided into parts—conscious and sub-conscious; just like a magic box inside a larger magic box It is interesting to note that the conscious mind forms only one tenth part and the sub-conscious forms nine-tenths. Thus it could be seen from the above that sub-conscious mind is the real source of knowledge, the real source of action, of health, of ambition and of motivation.

This sub-conscious is highly amenable to suggestion. Every one is open to suggestion whether the suggestion comes from the outside source or from self. When the suggestion comes from self, it is known in medical parlance as "auto-suggestion" "self-hypnosis."

The sub-conscious mind is capable both of receiving and giving suggestions. It can receive suggestions from external sources or from the conscious mind itself. Anyone can train to receive almost any type of suggestions for physical, sexual, mental, social physiological, psychological, behavioural and spiritual self-improvement and well being.

Tantra tells that almost all persons are amenable to suggestion in normal awake state. We gape and yawn seeing another yawn—many times sub-consiously and in spite of our best efforts not to do so.

Tantra taught hundreds of years ago what is now taught to would-be leaders in Army or civil service: the fact of management through feelings. It states:

"It is better to suggest than reason. Suggestion almost invariably appeals to feelings, and people are more influnced by fellings than by reason."

Tantra further stresses that words—whether spoken or written are not really suggestive and seldom possess magical powers. However their (words) force and efforts are multiplied several times over, in direct ratio to the feelings employed by the speaker. Suggestions conveyed with feelings project ideas, and "ideas have legs," Tantra tells us.

At times people do not know why the idea is held in mind and grows; they only know they feel it that way. This, Tantra asserts, proves that suggestion appeals to that part of the mind which is entirely removed from reasoning and judgement. The whole new world opens up to any one who practises auto-suggestion and/or self-hypnosis to improve and ennobles himself. By this one can subdue bad habits, reduce evil passions, can control his thoughts, discipline his tongue, neutralise self-guilt and remorse, eradicate sorrow and pain and attain built-in defences.

All these can be achieved by suggestion to the sub-conscious mind. Further, one can improve personality and can control one's reckoning, and halt drifting aimlessly, or if disappointed with life has blighted healthy activity and is wrapped in moral melancholia, or if lacking the resignation that knows to give up without giving in, one can have remedy in auto-suggestion or self hypnosis. Tantra declares, "fear is nothing but uncontrolled imagination." Tantra also affirms and states, "the effect of sugges-

tion on crowd is absolute, definite, certain, infallible because their minds (both conscious and, sub-conscious) are wide open to any ridiculous and even dangerous suggestion."

Tantra teaches some unusual and fantastic methods to tap the sub-conscious, because it is constantly open to suggestion—sorting out knowledge, storing knowledge and acquiring knowledge. The method is thus:

1) Become familiar with the sub-conscious, give it a name. And what is a better name than *Kalika* ? However, any name will do, but stick to that name, always.

2) So when you wish to get in touch with the sub-conscious, call its attention by saying: "*Kalika, Kalika* (presuming that's the name you have given to your sub-conscious), I want your help very much, I want you to work with me. I want you to . . . (be specific what you want *Kalika* to do for you)."

3) *Kalika, Kalika*, please remember that You and I are one and what You do to help me You are also helping Yourself.

4) Talk slowly and repeat it at least three times. Imagine that your sub-conscious is like a half asleep child and that you have to repeat it rather slowly to make it understand. Try your best to get over this communications difficulty.

5) Bend your sub-conscious to your wishes.

6) Visualize (not imagine) what you want. See, feel, yourself as if you have already achieved it.

7) Have implicit faith in your vision, and in yourself. This is most important.

8) Hold this vision in the mirror of your mind for 15 to 20 minutes.

9) Relax for five more minutes.

10) Thank *Kalika* (in sub-conscious mind) three times. At each 'thank you' do a *namaskar*. This is very important. Do not forget this elementary rule of politeness, because if you do not thank with your sub-conscious mind you have given it, you will not get future responses.

Practice is the key to everything. So here too practice is important to rouse your sub-conscious. Before starting the exercise, sit comfortably—either on ground or on chair—crossing your ankles and join your hands in front of you.

Then put out a very strong thought current to your sub-conscious, calling him or her by the private name as suggested above. A point to remember: Visualization is not *imagination*. No amount of imagination can give you back your youth, or make you jump high over a skyscraper.

Visualization, on the contrary, is something which is entirely possible within the normal physical mental, psychological and spiritual life. Suppose you want to own a car. Get a picture or a miniature model of the car. Look at it first thing in the morning and the last thing at night and in 'between visualize that you actually own it. It is a fact that when you desire and visualize the thing properly it will materialize, if not immediately then in the near future, sooner than your expectation.

The mind of man, especially sub-conscious mind, will not, and for many, cannot remain idle. If you

don't plant desires in your sub-conscious, it will feed upon the thoughts which reach it: idle mind is a devil's workshop. So dominate your mind like a tyrant.

It is important to realise that man can create nothing unless and until it is first conceived in thought. Through vision, thought waves can be gathered, assembled, separated and motivated into a plan of action and purpose that leads to success.

"During sexual intercourse, people become highly sensitive to each other's needs, feelings and emotions. This force exists within each person and at that time sub-conscious is wide open for suggestion," Tantra points out.

It is worthwhile to note that what the mind causes, the mind can cure. By directing your conscious mind to dictate to your sub-conscious mind, you can break undesirable habits, develop personality, will power, strength, health, physique, overcome fear, and accomplish almost any thing. Results will fascinate you.

Several religious and spiritual systems, secret cults, societies, Satan worshippers, hoodoo, demonology, magic (both good and evil), employ the method of talking to the sub-conscious, in one form or other to achieve their goals which are variously described as self-realisation, God-realisation, to go within, *moksha, nirvana*—an intensely subjective experience with an associated blocking of the various stimuli to the senses and turning of the mind inwards to listen to the sub-conscious.

The simple Tantra way of talking to your sub-conscious has been projected, distorted, coloured and

blown out of proportion by primitive and secret societies and also by highly developed religions alike, so that the disciples may believe that they have experienced cantact with a divine power which may henceforth guide their steps.

This simple method, plus vision, plus faith—even a moderate amount of these will produce remarkable results. Vision backed with faith and the help of sub-conscious mind projects that "extra something" that recognizes no word as impossible and accepts no such reality as failure.

Organise your living round your sub-conscious. There are no limitations to the mind of man except those we acknowledge.

9

Mantras Only For You

"What is the use of saying much ? This much only I briefly state: it is called mantra because the thought of it protects."

PINGALA TANTRA

HOW would you like to have some secret *mantra* or spells that will give you mastery over life,open the doors of opportunity, call upon the gods and goddesses, Devil and his army of evil to cast spells for ruination, kill, subjection, seductlon, or, to open the floodgates of heavens to reveal fabulous treasure of personal power and success?

Laugh if you like, but all this can be acquired. To understand the powers of *mantras*, you must accept the fact that even if you do not know the meaning of the *mantra*, it does not matter, because the wise men, founders of religion who composed the *mantra* have arranged it in such a way that the vibrations engendered in repeating the *mantra* knock into the sub-conscious the thing desired; to become

part of the person's sub-conscious mind, and the faith then is purely automatic.

There are saints, sages, scholars and wise men—not only in India but throughout the world—who claim that there is one root-language and that is Sanskrit. There are innumerable instances in almost all languages of the root-words taken from Sanskrit. This claim of one root-language is brone out by the Biblical tale of the Tower of Bable and the confusion of tongues. Philology (science of language) has considerably cleared the ground, and the day may not be far off when sicence will establish one common root-language as the mother of all languages.

An Indian, whether Hindu, Muslim, Buddhist, Jain, Christian, Sikh, Parsi, Jew or following any other religion or faith or cult, is regulated by *mantra*. An average Indian is steeped deeply in *mantra*—although he calls it by different names as chants, spells, homage, thanksgiving, *jasan*, *kalma*, benediction, *hosana*, *puja* or prayer, he literally lives and dies in *mantra*. He says *mantra* as he rises, steps in the office, or goes to bed. He chants a *mantra* when lifting the shaft of his bullock cart or while working together on a building site, in fields or pulling heavy weights.

Besides, an Indian says *mantras* for countless purposes like for liberation, worship of God, or Devatas or Devi or saints or pirs. He also utters *mantras* for acquisition of super-powers, communication with ghosts or lesser spirits.

There are *mantras* for exorcizing the Devil, preparing curative waters for curing or cursing, elimina-

ting others' poison from the body (specially in snake bites); influencing others' thoughts and actions; for self-purification and many other purposes. So it appears that from mother's womb to the death, an Indians life is regulated by *mantra*.

What, then, is the force which wields such influence upon India—a nation with a world reputation to be both spiritually great and intellectually acute ? From the hoary antiquity to modern times, *mantras* have the virtue and sound-powers to produce results acting on different planes of consciousness.

The word *mantra* is derived from the Sanskrit *manas* (to think) and *trana* (protection), that is knowledge of the world and protection. According to the *Sankhya* system, sound, or the acoustic fluid, is energy. It possesses many qualities like mobility, fluidity and softness; emiting calories and movement by the power impluses. Tantra maintains that sound has an inner soul which communicates with the inner planes of man's existence. Tantrics claim: "*Mantras* are our links with the other worlds and different order of things —in short with the occult law."

Every religion has its own *mantras* couched in the original language of its scriptures. The efficacy of *mantra* is not a matter of opinion or a mere theory. It is in fact a sciehce of sound—nucleus or focal point of energy, a concentrated form of cosmic or spiritual or nature power. To utter a *montro* correctly needs practice and patience but the effort is well worth the trouble. It will interfuse structure of man and the cosmos force to which it is related.

In Tantra, *mantra* is one of the most important

element of ritual. A basic *mantra* is a single syllable, commonly ending in a nasal "m," sometimes "k" or "it." A complex mantra is made up of a series of these syllables, perhaps forming the abstract of a phrase with a known prose sense. Some are pure sounds in their own right; the best known is the ancient Vedic 'Om.' Others are the first syllables of the names of *devtas*, perhaps slightly modified by giving them the 'm' or other ending.

Different *mantras* have different meanings. For example, *Ram*, is the fire *mantra*. *Hrim*, a heart *mantra*, based on the Sanskrit words *Hridaya* for heart, used when the heart-energy of a *devata* is to be evoked. *Kling* condenses the energy of sexual union.

In brief, "for a Brahmin or a person who wants spiritual bliss there is no *mantra* better than 'Om.' For *Kshatriyas* (warriors) there is no *mantra* better than 'Sring.' For *Vaisyas* (merchants) there is no other *mantra* better than 'Aing,'" writes (Sir John Woodroof in his informative book *Principles of Tantra*.

Recently several papers carried reports about the medical and other qualities of *mantras*. One such report was about a major medico-scientific experiment to cure three incurable diseases by the use of *mantras*. It appears that the three-week experiment, conducted in a leading Bombay hospital by two instructors from the Institute of Lifetrons of Khapri, near Nagpur, "proved the efficacy of *mantras*, where all other therapies failed." The press report further stated:

The institute, which is barely a year old, has already achieved revolutionary results by application of *mantra* therapy to agriculture in a series of experiments on its farm at Khapri.

Two plots were selected for this purpose, one where chemical fertilisers were used and the other "irrigated" with water magnetised by *mantras*.

The fertiliser plot yielded 22.5 kg. of tomatoes while the mantra-irrigated plot yielded 48 kg of tomatoes. A single acre of land planted with tomatoes could yield 25,000 to 30,000 kg of tomatoes if irrigated with *mantra* water.

Similar experiments on other vegetables like cucumbers, brinjals, etc. gave the same result.

Fifteen post-graduate scholars are now under going training in *Mantra Shastra* at the Khapri institute.

The beauty about *mantra* is that it works by creating its very special and own type of resonance in space by throwing out subtle sound or vibration, called *nada*. There are *mantras* for each and every aspect which sustains the whole of energy-pattern of the world.

Related to *mantra* is *yantra*—a word which has no equivalent in English. However, a simple definition is that *yantras* are diagrams or paintings or designs on which mind can be focussed. Thus *yantra* in simple terms means concentrated-visualized-energy. In fact *mantra* and *yantra* complement each other and are used in conjunction.

Tantrics believe that the human body, especially

woman's sexual organs, that is *yoni* is "the best of *yantras*." Artistic *yantras* can be made with colour, pastes, powders on floors; they can be drawn on paper or woven into carpets on which the Tantric practitioner sits for meditation or chants *japa*. Rangoli which is very common in India with followers of all religions is in fact *yantra*.

Further, *yantras* may be made of many things like rock-crystal, copper, bronze, iron and even gold. *Yantras* of diagrammatic patterns centre on a single point upon which the Tantrics fix their concentration and meditate. *Yantras* of these types have *mantras* inscribed on them and Tantrics believe that if utterances of power inherent in the *mantra* are correctly recited, then the *yantra* is infused with the actual presence of *devtas*. The most important *yantra* for Tantrics is *Sri Yantra* which is shown in *mantra* No. 9 in this chapter. As stated before there are 90 millions *beej mantras* formed out of Sanskrit alphabet. Further, *mantras* running into many stanzas run into crores. It is impossible to give them all here, in a book of this size.

The most important preliminary to achieving best result is to follow the procedure of worship as laid down in Tantra and given in detail in this book. I cannot too strongly insist on this.

As *yantras* are considered to possess supernatural powers, they are generally (but not always) inscribed on gold plates. The worship is to last the prescribed number of days, and the formalities with particulars of food offerings should be scrupulously adhered to, on each of the days of worship. Such worship is

credited with the bestowal of specific fruits," write Pandit S. Subrahmanya Sastri and T.R. Srinivas Ayyangar in their informative book *Saundarya-Lahrl* (*The Ocean Of Beauty*).

The *Kularnava* Tantra points out, "before starting the worship the worshippers should carry out five forms of purification—*Atmashuddhi* (self), *Dravyashuddhi* (articles of worship), *Kalika, Mantra, shuddhi* (mantra) and *Sthanashuddhi* (place of worship).

Before starting the worship, select a clear place of at least three feet. Clean it at least three times and paint a *chakra*, preferably with shimmering white paint. The actual place of worship "should be as clean as the centre of the mirror," reads one Tantra.

The next step is to divide the circle into five separate but unequal parts. Each part to be used for its specific purpose, for instance :

First part which is also the largest is reserved for the worshipper to sit.

Second, facing the worshipper is meant for idol *Kalika* and *yantra*, and if so desired, any of the household gods or goddesses.

Third, left of the worshipper, is for worshipping materials like flowers, rice, fruits, *kum-kum, agarbattis* (joss-sticks) etc.

Fourth, right of the worshipper is kept for discarding the residue of the worshipping materials.

Fifth, the part behind the idol of *Kalika* and *yantra*, is for *divas* (oil lamps).

For persons who are not familiar with the worship, it is pointed out that flowers, fruits, rice and

lighted *agarbattis* are placed before the idols and other articles of worship like *yantra*, charm, talisman, *shankh* (shell), *taviz*, etc, while lighted oil lamps are placed behind the articles of worship. After the worship is over, offer the fruits, rice and other articles to the idols, and then with utmost devotion and faith eat them.

The *Gandharva* Tantra stresses: "Worship should be done seated and not in a standing position," and adds that "During the daytime (reverse at night) the space between the worshipped and the worshipper should be on the east. The right side of the worshipper should be on the south, the left side north, and the back west. In every case these directions should be adopted in performing worship."

The form of worship is given in details so that you, who wish to put efficacy of any *mantra* to test will achieve direct evidence of its efficaciousness. Remember *mantras* are living organisms but success to a very great extent depends on the faith and devo tion brought to bear by the worshipper.

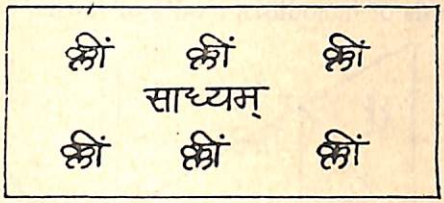
Given are 10 specific *yantras* with extremely powerful *mantras*—both in Devnagri and Latin alphabets and translations—along with worship procedure to achieve for you special objects, powers, desires and controls. The 10 *mantras* are:

(*1*) **Attracting And Fascinating Women.**

नरं वर्षीयांसं नयनविरसं नर्मसु जडं
तवापाङ्गलोके पतितमनुधावन्ति शतशः।
गलद्वेणीबन्धाः कुचकलशविस्रस्तसिचया
हठात् त्रुट्यत्काञ्च्यो विगलितदुकूला युवतयः ॥ 1 ॥

Naram varsiyamsam nayana-virasam narmasu jadam
tavapangaloke patitam anudhavanti satasah ;
Galadveni-bandhah kuca-kalasa-visrasta-sicaya
hathat trutyatkancyo vigalita-dukula yuvatayah.

Damsels in hundreds, with their locks dishevelled, their saris flying off their figures, their girdles bursting asunder with force, their silk garments slipping down, run after a decrepit, ugly and impotent man, who falls within the range of Thy side-glances.



Procedure:

(a) Inscribe the above *yantra* with the *beeja* on gold plate or lead sheet; (to be worn as a talisman round the neck after japa).

(b) Particulars of food offering: *Trimadhura* or cooked rice.

(c) *Mantras* to be repeated: 1,000 per day.

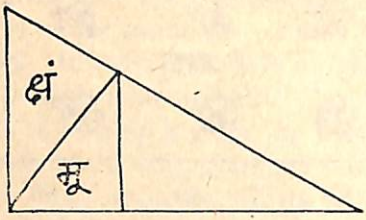
(d) Number of days: 6.

(*2*) **Attracting, Fascinating And Subjugating That Particular Woman.**

गले रेखास्तिस्रो गतिगमकगीतैकनिपुणे
[1]विवाहव्यानद्धप्रगुणगुणसंख्याप्रतिभुवः ।
विराजन्ते नानाविधमधुररागाकरभुवां
त्रयाणां ग्रामाणां स्थितिनियमसीमान इव ते ॥ 2 ॥

Gale rekhastisro gati gamaka gitaika nipune
vivaha-vyanaddha-praguna-guna-samkhya-pratibhvzah;
Virajante nana-vidha-madhura-ragakara-bhuvam
trayanam gramanam sthiti-niyama-simana iva te.

O unique demonstrator of procedure, undulations and song ! on Thy neck shine forth three lines, as though denoting the number of strings made of twisted threads auspiciously tied (round the neck) during (Thy) marriage forming as it were the boundaries demarcating the positions of the three Gramas, which constitute the treasure-mine of the various kinds of melodious modes of music.



Procedure:

(a) Inscribe the above *yantra* with the *beeja* on gold plate: muttering the stanza with *Champaka* flower (to be given to a) woman after *japa.*

(b) Particulars of food offering: Honey.

(c) *Mantras* to be repeated. 1,000 per day.

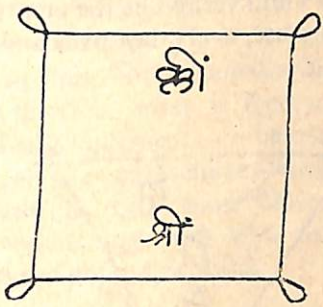
(d) Number of days: 45.

(*3*) **Attracting And Fascinating Man**

मृणालीमृद्वीनां तव भुजलतानां चतसृणां
चतुर्भिः सौन्दर्यं सरसिजभवः स्तौति वदनैः।
नखेभ्यः संत्रस्यन्[1] प्रथममथनादन्धकरिपो-
श्चतुण शीर्षाणि[2] सममभयहस्ताणर्पाधिया ॥ 3 ॥

Mrnali-mrdvinam tava bhuja-latanam catasarnam
caturbhih saundaryam saraiijabhavah stauti vadanaih;
Nakhebhyah samtrasyan prathama-mathanad andhaka-ripos
caturnam sirsanam samam abhaya-hastarpana-dhiya.

The lotus-born (Brahman) praises the beauty of Thy four creeper-like arms, with his four faces, afraid of the nails of the enemy of Andhaka, one of their fellows (the fifth head) having been once chopped off, in the belief that (the Devi's arms) would vouchsafe safety to his four (remaining) heads at the same time.



Procedure:

(a) Inscribe the above *yantra* with the *beeja* on gold plate.

(b) Particulars of food offering: Coconut and honey.

(c) *Mantras* to be repeated: 1,000 per day.

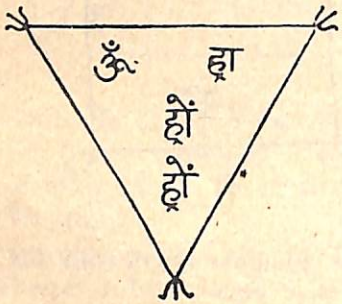
(d) Number of days: 45.

(4) Attracting, Fascinating And Subjugating That Particular Man.

कलङ्कः कस्तूरी रजनिकरबिम्बं जलमयं
कलाभिः कर्पूरैर्मरकतकरण्डं निबिडितम् ।
[1]अतस्त्वद्भोगेन प्रतिदिनमिदं रिक्तकुहरं
विधिर्भूयो भूयो निबिडयति नूनं तव कृते ॥ 4 ॥

Kalankah kasturi rajani-kara-bimbam jalamayam
kalabhih karpurair marakata-karandam nibiditam;
Atastvad-bhogena pratidinam idam rikta-kuharam
vidhir bhuyobhuyo nibidayati nunam tava krte.

The (moon's) dark spot is the musk; the watery disc of the Moon is the cannister of emerald, replete with the (lumps of) camphor (called) the digits of the moon. Hence Vidhi verily fills the empty (cannister) depleted by Thy use, every day over and over again, on Thy account.



Proceedure :

(a) Inscribe the above with the *beeja* on gold plate.

(b) Particulars of food offering : Pongal, coconut, fruit and honey.

(c) *Mantras* to be repeated : 2,000 per day.

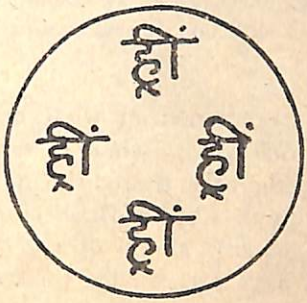
(d) Number of days : 45.

(5) **Attracting, Fascinating and Bewitching Men, Women, Animals Devttas and Demons.**

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य तदधो
हरार्धं ध्यायेद् यो हरमहिषि ते मन्मथकलाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दुस्तनयुगाम् ॥ 5 ॥

Mukham bindum krtva kucayugam adhas tasya tadadho
harardham dhyayed yo haramahisi te manmatha-kalam;
Sa sadyah samksobham nayati vanita ity atilaghu
trilokim apyasu bhramayati ravindu-stanayugam.

O Queen of Hara! It is but a trifle that one who contemplates Thy Manmatha-kala, taking the *Bindu* to be the face, what is thereunder to be the breasts, and still underneath to be one half of Hara (i.e. a triangle), at once fascinates women (in general); (what is more) he very soon causes even Triloki (the three worlds together) who has the Sun and the Moon as her breasts, to swirl.



Procedure :

(a) Inscribe the above *yantra* with the *beeja* on gold plate, holy ashes, sandal, *Kunkuma* or *Svayambhu* flowers.

(b) Particulars of food offering : Milk, honey and fruit.

(c) *Mantras* to be repeated : 12,000 per day.

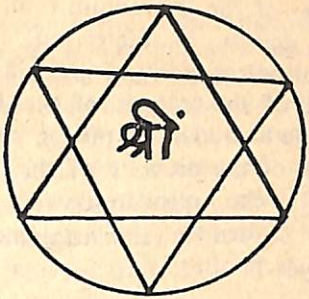
(d) Number of days : 25.

(6) Removal of Sterility (by tying the talisman round the waist).

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रभिन्नाभिः शंभोर्नवभिरपि मूलप्रकृतिभिः ।
त्रयश्चत्वारिंशद्वसुदलकलाश्रत्रिवलय-
त्रिरेखाभिः सार्धं तव शरणकोणाः परिणताः ॥ 6 ॥

Caturbhih sri-kanthaih siva-yuvatibhih pancabhirapi
prabhinnabhih sambhor navabhirapi mula-prakribhih;
Trayas-catvarimsad vasu-dala-kalasra-tri-valaya-
tri-rekhabhih sardham tava sarana-konah parinatih.

The angles contained in what constitutes Thy mansion (the *Sri-cakra*), which is built of the nine Mulaprakrtis (the basic triangles), namely the four Srikanthas (with apex upward), all lying apart from Sambhu (the *Bindu*), along with a lotus of eight petals, one of sixteen petals, the three circles and the three lines. turn out to be forty-three (in number).



Procedure :

(a) Inscribe the above *yantra* with the *beeja* on gold plate or butter; (butter to be partaken after *japa*).

(b) Particulars of food offering : Jaggery gruel, cake and Maha-naibedya.

(c) *Mantras* to be repeated : 1,000 per day.

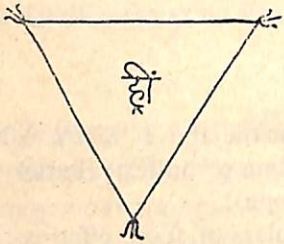
(d) Number of days : 8.

(7) Success in All Endeavours.

स्थिरो गंगावर्तः स्तनमुकुलरोमावलिलता-
निजावालं कुण्डं कुसुमशरतेजोहुतभुजः ।
रतेर्लीलागारं किमपि तवनभि गिरिसुते
बिलद्वारं सिद्धे गिरिशनयनानां विजयते ॥ 7 ॥

Sthiro gangavartah stana-mukula-remavalilata-
nijavalam kunaum kusumasara-tejo-hutabhujah;
Rater lilagaram kimapi tava nabhir giri-sute
biladvaram siddher girisa-nayananam vijayate .

O Daughter of the Mountain ! all glory to Thy navel (which may be characterized) in some such way (as) a motionless eddy of the Ganga; a trench for the growth of the creeper of the line of down, with the breasts as buds; the pit for maintaining the sacrificial Fire of the prowers of the flower-arrowed (Kusumasara); the pleasure-bower of Rati; the mouth of the cavern for the attainment (of Yoga) by Girisa's eyes !



Procedure :

(a) Inscribe the above *yantra* with the *beeja* on red *danda:* paste mixed with rose water and civet (to be worn as a mark on the forehead).

(b) Particulars of food offering : Honey and black gram cake.

(c) *Mantras* to be repeated : 108 per day.

(d) Number of days : 45

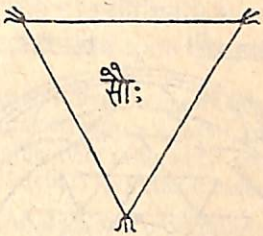
(*8*) **Promotion, Increase in Salary, Place of Honour.**

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
भवेत् पूजा पूजा तव चरणयोर्या विरचिता ।
तथा हि त्वत्पादोद्वहनमणिपीठस्य निकटे
स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमकुटाः ॥ 8 ॥

[1]जनितानामपि

Trayanam devanam triguna-janitanam tava sive
bhavet puja puja tava caranayor ya viracita;
Tatha hi tvat-padodvahana-manipithasya nikate
sthita hy ete sasvan mukulita-karottamsa-makutah.

O Spouse of Siva ! the homage rendered to Thy feet becomes by itself the homage rendered to the three gods born of Thy three Gunas. It is, therefore, meet that these (gods) ever stand by the jewelled seat on which Thy feet rest, with their folded hands adorning their crowns.



Procedure :

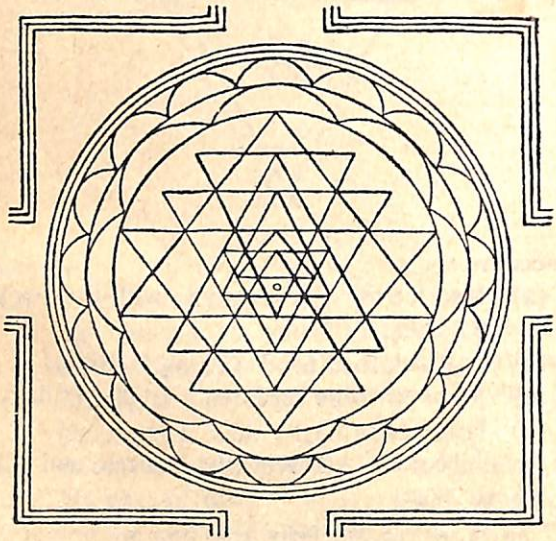
(a) Inscribe the above *yantra* with the *beeja* on gold plate.
(b) Particulars of food offering : Honey.
(c) *Mantras* to be repeated : 1,000 per day.
(d) Number of days : 45.

(9) Attainment of All Worldly Desires and Living Above Want.

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणा-
मिति स्तोतुं वाञ्छन् कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्यपदवी
मुकुन्द ब्रह्मेंद्रस्फुटमकुटनीराजितपदाम् ॥ 9 ॥

Bhavani tvam dase mayi vitara drstim sakarunam
iti stotum vanchan kathayati bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sayujya-padavim
mukunda-brahmendra-sphuta-makuta-nirajita-padam.

When one, desirous of earnestly beseeching Thee with the word, 'O Bhavani ! mayest Thou cast Thy merciful glance on me, Thy slave', pronounces the words, 'Bhavani tvam', (may I be Thou), that very moment, Thou bestowest on him the status identically Thine own, rendered lustrous by the brilliant crowns worn by Mukunda, Brahman and Indra



Procedure :

(a) Inscribe the above *yantra* with the *beeja* on gold plate; (to be worn as a talisman).

(b) Particulars of food offering : Honey, Trimadhura, curds, milk and spiced rice of various kinds.

(c) *Mantras* to be repeated : 1,000 per day.

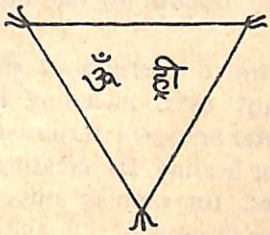
(d) Number of days : 45.

(*10*) **Accomplishment of Desired Objects**—an extremely powerful mantra.

प्रदीपज्वालाभिर्दिवसकरनीराजनविधिः
सुधासूतेश्चन्द्रोपलजललवैरर्घ्यरचना ।
स्वकीयैरम्भोभिः सलिलनिधिसौहित्यकरणं
त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुतिरियम् ॥ 10 ॥

Pradipa-jvalabhir divaa-kara-nirajana-vidhih
sudha-sutes candropala-jala-lavair arghya-racana;
Svakiyair ambhobhih salila-nidhi-sauhitya-karanam
tvadiyabhir vagbhis tava janani vacam stutir iyam.

O Mother of diction ! composing this hymn (in praise) of Thee, in words originating from Thee, is very much like adoring the sun by offering a light (before him), offering the moon drops of water (flowing out) of a moon-stone, and pleasing the ocean by (pouring) water into it.



Procedure :

(a) Inscribe the above *yantra* with the *beeja* on gold plate.

(b) Particulars of food offering : Fruit and coconut.

(c) *Mantras* to be repeated : 1,00,000 (one lakh) for the entire period.

(d) Number of days : 45.

Use *mantra* with devotion and faith as described in this chapter and each one of us can obtain direct proof of the power of *mantra*. The Tantra which is known as "The Mantra-sastra is an exact science and does not shrink from the severest test," says *Tantra Tattva*.

Our professional priests, *pujaris*, *mullas*, *dastoors gurus*, monks, rabbis and other priestly class are rather reluctant to explain the powers and strength of *mantras*. At times when we ask them the meaning of a particular *mantra* they are not able to explain in simple straight forward language. Occasionally they reproach us with impatience and want of devotion. Thus we lose faith in *mantras*, and become indifferent to them. But we must reflect whether it is the fault of the *mantra* or the instructor and/or ourself.

The concentrated energies of *mantras* can be directed to many uses, including for example, to comply the *devatas* or even evil spiritsin to idols, talisman or *taviz*; for healing, for creating a spell, obstructing enemies, for sapping opponent's strength, causing the crops to grow or fail, and—for attracting a particular person.

Thus it can be seen that by themselves *mantras* can be a cure, or an evil spell to cause death, or benevolent or energy-giving or indifferent, according to their components. In a nutshell, *mantras* with an excess of fiery or airy letters are cruel. *Mantras* with more earthly or watery letters are benevolent. In brief, *mantra* is *Sakti* because *mantra* without *Sakti* cannot exist.

"If *mantra* is sound-power, it must give immediate result as soon as it is pronounced?" Just so. But in study of cause and effect, we all know that electricity is an imprisoned physical force, controlled and deviated by various mechanical means to produce a variety of results. Can anyone rightly claim that because he does not understand electricity and its working and cannot produce the desired result, therefore electricity is not a force or power?

10

Sex Forever !

"Take time to love—it is the privilege of gods."

HAVERA TANTRA

"SEX is an art, not a science," Tantra maintains. Our modern sexologists after years of sound research have proved it. The world has learnt much from Tantra. There are certain laws of Tantra, or, of nature, which makes it possible for anyone to achieve anything that one wants. Success, money, power, health, sexual happiness, wellbeing, peace of mind or spiritual bliss—all these are possible by Tantra methods.

Tantra *is* for you. Throw away Tantra teachings offered in this book, and you scatter the most precious pearls of knowledge given to you. Try it. And see how the process cures almost all the evils of life– especially worry, shame, fear and other inbuilt inhibitions—that miserable, avoidable diseases !

I have done my utmost throughout this book that Tantra, which really means "that secret path," follows law and rules, and if one thinks rationally, sensibly, but not dogmatically, there is nothing mystical about Tantra teaching and methods.

Tantra shows how to achieve rapport between creative-sex-energy, sub-conscious mind and physical body. The fusion of these three gives a power which is definite. It must be cultivated, practised again, and again, and again, until it becomes a way of life, second nature and this fusion is complete and for all times.

"There are immense powers latent in this *Sangam* of *Sakti* (creative-sex-energy), *Atma* (soul or sub-conscious) and *rasa* (vital essence of physical body). Einstein was keenly aware of the force of this fusion. He once said: "God doesn't play at dice." That was beautifully epigrammatic way of saying that mere chaos is not nature's way of doing things, there must be a basis unity of design—the *sangam*, and there is no greater force. Unfortunately most people are not taught how to achieve this *sangam*. Useless logic requiring proof—misguided people call this will power—serves no purpose and in fact can be a great hindrance in achieving the rapport.

This can be borne by any competent authority. There are numerous proofs—if proof is required—to show that if one wills oneself to do things, when imagination says "no" it can lead to nervous break-down. Here is a physical experiment which is philosophically exquisite.

Try going through a graveyard (when your

imagination is against it) at the dead of night and alone. What happens to your much-vaunted will-power; why does the scalp tingle, hair stands on end, palms begin to sweat, every perception is heightened, every impression is exaggerated and the whole body is keyed up with fear—why ?

Forcing ourselves to do something when all the alarm signals are clanging with warnings within us, can surely wreck one's nerves, wreck one's health. This is what Tantra teaches to increase the rapport between the creative-energy of Infinite, the sub-conscious or soul and the vital essence or physical body. There is no greater power than the fusion of these three.

Many people who should know better, still regard Tantra as superstition. Some have wrongly described it as "lust and black magic." A few European writers have bluntly described Tantra as:

"Black art of the crudest and filthiest kind, with rough background of the Siva cult."

"Full of silly and vulgar superstition and magic."

"The highly coloured Yogic imagination pales besides the doctrine of the Tantra."

"Devil's mass purveyed in various forms by a sworn sect, mostly of Sivaite persuasion."

"Tantrik Yoga, known as *Satcakrabheda*, which involves concentration on the lower circles."

"From one point of view it is perhaps the most elaborate system of auto-suggestion in the world."

All this is absurd. Tantra rituals, *asanas*, *mantras*, and other teachings and methods must be understood and practised in person, otherwise it may

appear to be "nonsensical extravagance," or "meaningless mystical syllables." or "absurd gesticulation."

Before we condemn Tantra, let us remember that Tantra gave equality to women centuries before anyone even heard of women's lib. Further, Tantra was and is even today, the only religion that allows a woman to be its spiritual leader.

A *Tantra mantra* reads: "The man who adores and worships the female will never punish his wife. He will cherish her. The wise man will avoid improper speech, bullying and braggart boldness."

Now what's wrong with that ? It is a fact of life that "love begets love." These words are so hackneyed that I blush to type them, yet only the most sagacious put them into practice. I don't know why. I am convinced that what is more than anything else lacking in life of an average well-intentioned person of today is being able to give and to receive love and affection.

It is sad, is it not ? Why should we be afraid to show, give and receive love and affection, and—for that matter sex which is something to be stimulated, savoured and enjoyed

Let me respectfully remind you that two-thirds of all religious rites are Tantric. Nearly half of our medicine whether allopathy, ayurvedic, unani, faith-healing, nature cure, and what-have-you, is Tantric. In painting. sculpture, architecture and even jewellery, Tantric signs and symbols can be seen. Still, the world dismisses Tantra as superstition not deserving serious consideration !

"It is true that Tantra advocates rituals with

wine and women, *mantras*, black magic and circle (*Chakra*)," you say. But don't all religions have midnight mass, prayers for the dead and remembrance day for "our dearly beloved ?"

As regards Tantra meditation in cremation grounds, it must be pointed out that Tantra regards the graveyard as the great equalizer which brings home to the mortals the basic "Dust thou art to dust thou shall return."

What about sex—the main theme of Tantra ? Sex in Tantra is given as of necessity to understand, in religious matters, the difference between *jnana* (knowledge) in the sense of actual experience, as distinguished from mere mental theorizing, and *kriya* (action).

Further, Tantra teaches abstention from sex and the use of power of *Sakti* for reasoning and problem solving, computer simulation, creative thinking and ability, awakening the *Kundalini*, mental motivation, self-hypnosis, auto-suggestion, sixth-sense, how to talk with the sub-conscious mind, and so on.

In brief, Tantra is in fact a study and improvement of one's self. And from a purely material and selfish point of view, there is much pleasure to be derived from being a specialist.

Of course, if instead of attending to the age-old Tantra teachings and its time-tested methods, you insist on asserting your elementary and profoundly important birth-right, to be logical, then Tantra has an apt reply: "Logician will be reborn a jackass," as per one of its *mantras*.

Tantra followers claim that Tantra alone can give direct results because, "whereas other religions and prayers are concerned with speculation only, Tantra and Tantra alone is practical, self-evident and proves itself at every point."

To sum up, Tantra rightly points out: Both liberation and enjoyment are in the hollows of hands."

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